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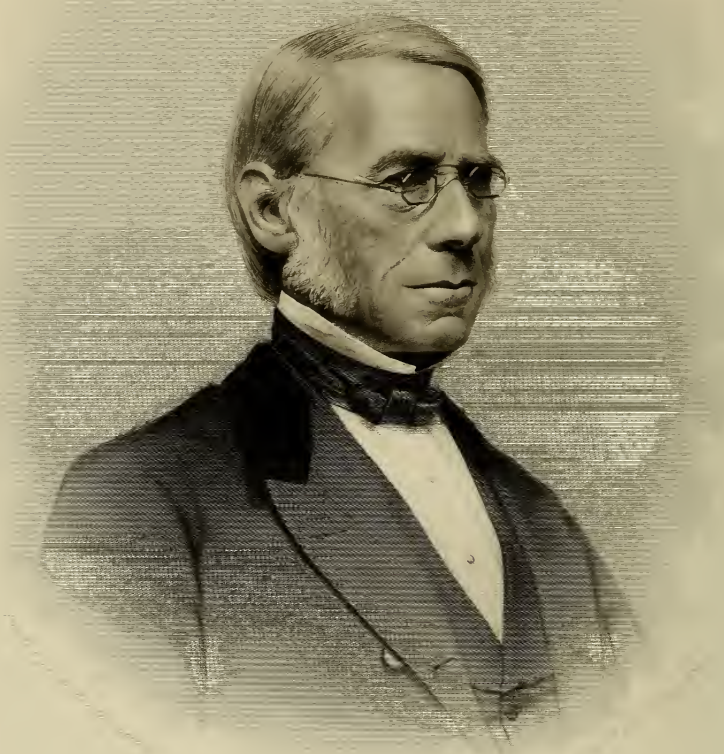

S. North

REV. SIMEON NORTH, D.D., L.L.D.

FIFTH PRESIDENT OF HAMILTON COLLEGE

MEMORIAL

OF

Rev. SIMEON NORTH, D. D., LL. D.,

FIFTH PRESIDENT

OF

HAMILTON COLLEGE.

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SIMEON NORTH.

Born in Berlin, Conn., September 7, 1802.

United with the First Congregational Church in Middletown, Conn., in May, 1818.

Graduated from Yale College in 1825.

Graduated from Yale College Divinity School in 1828.

Tutor in Yale College, 1827–9.

Professor of Greek and Latin Languages in Hamilton College, 1829–39.

Married, April 21, 1835, Frances Harriet Hubbard, who Died January 21, 1881.

Elected Fifth President of Hamilton College in 1839.

Trustee of Auburn Theological Seminary, 1840–49.

Ordained at Winfield, N. Y., by the Oneida Association, in May, 1842.

Received LL. D. from Western Reserve College in August, 1842.

Orator of Connecticut Alpha of Phi Beta Kappa in 1847.

Received S. T. D. from Wesleyan University in August, 1849.

Resigned the Presidency of Hamilton College in 1857.

Half-Century Annalist of Hamilton Alumni in 1879.

Died on College Hill, February 9, 1884.

Buried in Hamilton College Cemetery, February 12, 1884.

Twice twenty years of prayerful toil,
And where is all their garnered gold?
Full eighty years in mortal coil,
And where is all their struggle told?

No bank could store the priceless gain
Wrested from agonies and ills;
No rhyme could tell the joyful pain
Of triumphs bathed in tears and smiles.

Long summer's alchemy transmutes
To gold the plowman's anxious sweat;
Autumn's gay leaves and blushing fruits
Enrich the laborer's coronet.

The elm that sees its aged form
Glassed in the bright Oriskany,
Hoards strength from sunshine and fierce storm
For loftier commune with the sky.

REV. DR. SIMEON NORTH.

[From the Utica Morning Herald.]

On Saturday, February 9, 1884, at 4.30 P. M., Rev. Dr. Simeon North, formerly president of Hamilton College, was released from suffering at the age of eighty-one years and five months. His death followed an attack of pneumonia which began on Saturday, February 2.

A new generation has come upon the stage since Dr. North's retirement from the presidency in 1857. Owing partly to ill health and partly to a keenly sensitive nature, he has lived a quiet and secluded life for more than twenty-six years. Yet he has kept himself familiar with the best literature, and has rejoiced in all the prosperities of the college.

Born in Berlin, Hartford County, Conn., September 7, 1802, he belonged to one of those large families now widely dispersed, that have furnished marked illustrations of the sturdy integrity and intelligence of New England character. He was in the seventh generation from John North, whose name appears along with one of the ancestors of President Noah Porter, among the original proprietors and settlers of Farmington, Conn., in 1653. The Farmington colony was the first offshoot from the church-colony of Rev. Thomas Hooker, of Hartford, Conn., which came from England in 1635. The Second Congregational church in Berlin—originally

a part of Farmington—was organized in 1775, and at the head of its catalogue of 1,400 members, stands the name of Deacon Isaac North, great grandfather of Hamilton's fifth president. He was baptized by Rev. Samuel Goodrich, (the father of "Peter Parley" Goodrich,) who preached solid doctrinal sermons, in silver knee-buckles and immaculate silk hose, under an antique sounding board.

Dr. North was graduated from Yale College in 1825, with the valedictory oration. It was his good fortune to earn this distinction when the leading men in the faculty in Yale College were President Day, the elder Professor Silliman, Professors Olmstead, Goodrich, and Kingsley and Tutor Theodore D. Woolsey, who was then at the outset of his almost unparalleled career as a college officer. In 1825–6, while a member of the Yale Divinity school, Dr. North had the advantages of a home in the family of Dr. Leonard Bacon. In 1827 he was appointed to a tutorship in Yale College, and in 1829 was elected to the chair of ancient languages in Hamilton College. His ten years of service as a professor were followed by his election to the presidency in 1839, as the successor of Dr. Joseph Penney. His inaugural discourse was delivered in the old Stone Church in Clinton, May 8, 1839, in connection with the junior exhibition of the class of 1840; and it is noteworthy that four members of that famous class were associated with him as trustees of the college. They are Hon. Theodore W. Dwight of New York, Rev. Dr. Henry Kendall of New York,

the late Rev. Dr. W. E. Knox of Elmira, and Rev. Dr. L. M. Miller of Ogdensburg. Dr. North held the presidency until 1857, and gave diplomas to 661 graduates and honorary alumni in nineteen classes. His connection with the college as professor, president and trustee, covers the long period of fifty-five years. Of those who were trustees when Dr. North accepted the presidency, Judge Henry A. Foster, of Rome, alone survives. In forty years, by the death of his colleagues, one after another, Judge Foster passed up from the bottom of the roll of trustees to the place of chairman, which he now holds. Of the men who were in the faculty when President North took the helm, only two are now living, Rev. Dr. B. W. Dwight, of Clinton, and Rev. T. T. Bradford, of Metuchen, N. J.

In 1840, President North was elected a trustee of Auburn Theological Seminary, and held that office nine years. He received the degree of LL. D. from Western Reserve College in 1842, and that of S. T. D. from Wesleyan University in 1849.

A list of President North's published discourses on special occasions, would include his inaugural address in 1839, on "The American System of Collegiate Education;" "Faith in the World's Conversion," a sermon before the Oneida County Bible Society in 1842; "Anglo-Saxon Literature," an oration before the Connecticut Alpha of Phi Beta Kappa in 1847; "The Weapons of Christian Warfare," a baccalaureate sermon before the class of 1849; "Obedience in Death," a sermon at the funeral of Professor Marcus Catlin,

September 13, 1849; and a sermon at the funeral of Treasurer B. W. Dwight in 1850; "The Connection between a Useful Life and a Peaceful Death," a sermon at the funeral of ex-President Henry Davis, March 10, 1852; "Diligence in Business," a baccalaureate sermon before the class of 1852. His half-century letter of reminiscences in 1879 to the Society of Hamilton Alumni, was his last contribution to the literature of the college.

The leading events in Dr. North's administration, briefly stated in their historical order, were these:

1. The election in 1841 of Rev. Dr. Henry Mandeville to the chair of moral philosophy and rhetoric, and through him the reorganizing of a popular branch of instruction that has gained for the college a wide celebrity.

2. The completion and occupation of North College, or Dexter Hall, in 1843, with funds collected by the president, after the building had stood for twenty years in an unfinished condition. This building is now undergoing thorough repairs, on an improved plan, and will be hereafter known as the William H. Skinner Hall.

3. The election in December, 1843, of Professor Edward North to the chair of Greek and Latin, as the successor of Professor John Finley Smith, deceased.

4. The election, in 1846, of Tutor T. W. Dwight to the Maynard professorship, followed by the organizing of the Maynard Law School.

5. The election of Dr. Oren Root in 1849, as

the successor of Professor Marcus Catlin, and the establishment of the cabinet of natural history in what is now known as Knox Hall.

6. The election of Treasurer O. S. Williams in 1850 as the successor of Dr. B. W. Dwight.

7. The improvement of the college campus and the college cemetery in 1852, under the direction of three curators, John C. Hastings, Professor Oren Root and Rev. A. D. Gridley.

8. The election of Rev. Dr. W. S. Curtis to the chair of moral philosophy in 1854, and the re-establishment of the college church.

9. The founding of prize competitions in oratory, chemistry, classical scholarship and English essays.

10. The building in 1856, with funds collected by Dr. Avery, of the laboratory and the astronomical observatory, since endowed by Edwin C. Litchfield.

To one familiar with the college as it now is, some of these events will mark the beginning of a rapid development, which, in spite of constant embarrassment from inadequate means, has led the way to very useful and sometimes brilliant results. In all prudent plans for improvement, President North heartily co-operated with the trustees, faculty and friends of the college. It was one of the rules of his official action that every college officer should be supreme in his own department, so long as he made no trespass on other co-ordinate departments. He always felt that without the cheerful support of a united faculty he was crippled and well nigh helpless. He fully accepted the wisdom

which Professor CATLIN once expressed in his own axiomatic way, that "The faculty should be a JACKSON unit." Naturally modest and self-distrustful, Dr. NORTH was always reluctant to antagonize his associates. Yet he was most heroic and unflinching in the doing of a manifest duty, however disagreeable it might be.

In dealing with students, President NORTH was unwearied in vigilance, patience, courtesy and paternal kindness. He was never known to lose his self-control. His unfailing faith, hope and charity formed a triple cord that bound to his own heart the hearts of his pupils.

There was a tenderness well nigh romantic in the friendship of President NORTH and Professor CATLIN. It was a genuine, wholesome sentiment that rooted itself in their daily lives as quietly and naturally as the tree grows in a genial soil, and repeated itself at their firesides. While widely apart in their studies, they were closely together in religious and political tenets, and in contempt for all shams, ostentations, trickeries, and social hypocrisies. For eighteen years they lived and labored side by side, making cheerful sacrifices for the growth of the college, and finding contentment in household joys and hopes. When in the autumn of 1849 President NORTH preached the funeral sermon of Professor CATLIN, it was his farewell to much that was dearest and sweetest in his life.

In 1833, Dr. NORTH was married to Miss FRANCES HARRIET HUBBARD, a daughter of Dr. THOMAS HUBBARD,

Professor of Surgery in Yale College, and a sister of Mrs. William H. Russell, of New Haven, Conn. In the same year he purchased the homestead on College Hill which Professor Theodore Strong had built, previous to his removal to Rutgers College.

His first married years in Clinton were full of genuine enjoyment. The social life of College Hill had its limitations, but it had also its serene contentments and was broadened by the companionship of books and whatever is most attractive in garden and landscape. His only son, a beautiful, large-brained boy, born in 1842, died in 1851, just before reaching his ninth year, and his parents were left to finish their days in the shadow of a great hope broken.

Three years after resigning the presidency, Dr. North purchased the house "Over the Gulf," where President Davis had ended his eighty-two years in 1852, the house which Rev. James Eells, (father of Rev. Dr. James Eells, now of Lane Seminary,) had built as a boarding hall while treasurer of the Western Education Society. Here in January, 1881, his wife was removed from his side. Left alone, seemingly a recluse, his daily reading kept him in sympathy with the progress of the age in science, philosophy, and religious activity. Here a sturdy nature yielded at last to the infirmities of age.

Of his seventy-one classmates in Yale, not more than twenty survive. His four brothers died many years ago, and of his three sisters, the only survivor is Mrs. Lydia Huntington Seward, wife of Rev. Dr. Dwight M. Seward, of Portland, Me.

There is no hyperbole in saying that Dr. North had a large share of the gifts and graces that win and hold the affection of friends. Hearts that knew the unfailing sunshine of his sweetness and nobleness of soul, his unselfish constancy and largeness of generous sympathy, will adopt Wordsworth's tribute to the memory of Charles Lamb,

"O, he was good, if ever a good man lived!"

In his half-century letter to the Hamilton Alumni, prepared less than a year ago, Thomas W. Seward, '33, of Utica, gives his impression of Dr. North's success as a teacher from the student's point of view:

"Of Simeon North, professor of languages, I may say with perfect sincerity and perfect propriety, and without a shade of invidiousness, that of all the members of the faculty, he was the one beloved. More than this of encomium it might be thought indelicate to utter now, and it may be that more than this would only offend the subject of it. He surely will accept this slight tribute from one to whom he did not hesitate to give the meed of praise, on the few occasions when it was deserved. Raised to the presidency of the college in 1839, Dr. North enjoyed a peaceful and prosperous reign of eighteen years. In his secluded, green retreat, where he calmly awaits the setting of life's sun, there can be to him no higher compensation than to recount the many names of those who took their diplomas from his hand, and afterwards walked conspicuous in the world's light."

FUNERAL SERVICES.

The funeral of ex-President North took place in the Chapel of Hamilton College, on Tuesday afternoon, February 12th, in the presence of a large concourse of college officers and students, neighbors of the deceased and citizens of Clinton, graduates of the college, relatives and friends from other places. The Board of Trustees was represented by Hon. Henry A. Foster, of Rome, William D. Walcott, of New York Mills, Hon. Ellis H. Roberts, of Utica, President Henry Darling and Professor Edward North. Among the Alumni present were Alexander Seward, William M. White, and S. N. D. North, of Utica; Rev. Dr. Benjamin W. Dwight, Rev. Dr. Thomas B. Hudson, Rev. F. A. Spencer, Rev. Dwight Scovel, Hon. Bloomfield J. Beach, of Rome; Rev. Dr. William H. Maynard, of Madison University; William F. Seward, of Syracuse; Rev. Dr. N. W. Goertner, Professors A. P. Kelsey, Oren Root, Jr., A. G. Hopkins, F. M. Burdick, H. A. Frink, H. C. G. Brandt and G. P. Bristol, of the College Faculty. The pall-bearers were William D. Walcott, Rev. Dr. N. W. Goertner, Rev. Dr. E. J. Hamilton, Professor A. P. Kelsey, Professor Oren Root, Jr., and Professor H. A. Frink. The services in the chapel were opened with prayer by Rev. Dr. Henry Darling, the president of the college, after which the college choir sang the hymn, "Abide in

Me." Professor HOPKINS read selections of Scriptures; and subsequently read a number of letters that had been received, expressing regret at the inability of the writers to be present, and testifying their high regard for Dr. NORTH's character, ability, Christian virtues and services to the college. Among them were the following:

FROM EX-PRESIDENT BROWN.

BRUNSWICK, BOWDOIN COLLEGE, 10.30 Monday morning.

My Dear Professor North.

Your telegram is just this moment received, too late, I fear, for any letter to reach you.

A faithful, sincere, noble and generous friend, a thorough scholar, a pure-minded, humble Christian believer, truly too retiring and self-distrustful, has gone to his rest.

There are few for whom I have had more entire respect, whose opinions I have thought more sound, whose judgments I have felt to be more weighty. His presence, though he was rarely seen, was a benediction to the hill. His gentleness and goodness rebuked and restrained our rougher ways. His spirituality seemed to carry us always towards the highest and best. He has entered into light and life ineffable and eternal.

With deep sympathy and affection, I am, sincerely yours,

S. G. BROWN.

Professor EDWARD NORTH.

TELEGRAM FROM SENATOR JOSEPH R. HAWLEY.

WASHINGTON, D. C., February 11, 1884.

President NORTH has commanded my profound respect—I beg leave to say my warm affection, these forty years.

Morally and intellectually he was symmetrically developed. He was a scholar, a gentleman and a Christian. I regret that duties here prevent my giving this testimony in person.

J. R. HAWLEY.

FROM REV. DR. HENRY A. NELSON.

GENEVA, February, 1884.

My Dear Brother:

You know that I was, (as you were,) Dr. NORTH's pupil both when he filled the professorship of languages, and after he became president. In both offices I have most pleasant memories of him. My most grateful memories are not of his teaching, in any sense of communicating knowledge, but of the educating power of his psychic contact with my young, timid, bashful soul. His encouragement, his sympathy, his helping me to find myself, was like that of the eagle fluttering over her nest, and uplifting her timid young more by her voice than by her wings. In all this I associate with him, no less gratefully, the wise, true woman who was one with him. In social life I needed just what she was so deft in doing, even more than I needed him in the class-room and chapel.

Most fraternally,

H. A. NELSON.

FROM JUDGE MILTON H. MERWIN.

UTICA, N. Y., February 11, 1884.

My Dear Professor:

I am sorry that engagements elsewhere prevent my attending the funeral of President NORTH.

Permit me, however, to express my great regard for his memory. The four years that I spent under his guidance and instruction, left upon my mind many an impression of his faithfulness and kindness. While he was intellectually of great strength and power, and possessed rare culture and refinement and moral worth, still to me his great kindness of heart was one of the most prominent traits of his character.

The instructors of those days are passing away. May the few that are left, long remain with us.

Very respectfully,

M. H. MERWIN.

Rev. ISAAC N. TERRY, of New Hartford, then offered prayer, after which President DARLING delivered the following address:

PRESIDENT DARLING'S ADDRESS.

Herodotus tells us that there was a tribe of Thracians, the Trausi, who, "when a child was born, were accustomed to sit round about it in a circle, and weep for the woes that it would have to undergo, now that it had come into the world; but that, on the other hand, when a man died they buried him with laughter and rejoicing; saying that now he was free from a host of sufferings." And strange as this custom may appear to us, it has, in the principles which underlie it, something which seems to us almost like a Scriptural warrant. "A good name," says Solomon, "is better than precious ointment, and the day of death than the day of one's birth." When life begins, everything is an uncertainty. A battle impends, but who can tell what will be its issue. When life closes, everything is a certainty. The battle is over, and with the good the victory has been won.

"I praise the dead more than the living," says Solomon, and the reason of this assertion is doubtless to be found in the uncertainty of life's unfoldings. It is not until death has settled and determined everything about a man that we may fearlessly speak his praise.

But the day of a man's death better than that of his birth, may we not particularly emphasize such a statement when death comes, not in the beginning, or even in the maturity of life, when the battle has to all appearances been but partly fought, and the character has been but immaturely formed; but when amid the feebleness of an extreme old age, and in the maturity

of Christian experience, there has been for years nothing, or not much to anticipate but life's close.

The mother of the two Wesleys, spared to the venerable age of ninety, bade in dying her sons sing a psalm of praise. And what but this could they do? The coming home to glory of a saint, whose earthly tabernacle had been battered and bruised by all those infirmities which are incident to a life so long preserved, could not but be to them a theme of pious thanksgiving. And shall I make in the case of death still another supposition; shall I conjecture that to anyone this earth has become like a foreign land, and heaven a native country, because of the frequent visitations of death to the circle of his kindred and friends, surely the day of such a man's death is better than that of his birth, and we do well like that Thracian tribe to bury him with pious and thankful rejoicings.

And just here are to us all in the affliction that has convened us to-day, the consolations of God. And certainly they are neither few nor small.

I need hardly remark that "long life" is in the sacred Scriptures distinctly and frequently promised to the righteous. "With long life," said the Psalmist, "will I satisfy him and show him my salvation." "Length of days," says Solomon, "is in her right hand and in her left hand riches and honor." And to what a remarkable degree was this blessing enjoyed by our venerated and beloved friend? What the writer of the Genesis says of Abraham, we may say of him, "Then Abraham gave up the ghost and died in a good old age, an old man and full of years."

Dr. Simeon North, born in Berlin, Conn., September 7, 1802, was in his eighty-second year when he entered into rest. What a good old age, an age not simply

beyond the allotted days of man's pilgrimage here, which are three score and ten, but the four score years that are sometimes by reason of strength, added. Difficult is it for us to realize such a life as to the extent of its duration—eighty-two years. When President North was born, Napoleon, as the first consul of France, had just taken his seat in its senate, and Thomas Jefferson had been with us but a little more than a year in the presidential chair. His birth antedates the regency of George IV in England, and synchronizes almost exactly with the ministry of the younger Pitt. It occurred when the states of our union were but sixteen, and the number of our people but a little more than six millions. It was before the discovery of the safety lamp, the introduction of gas into houses, the construction of the telegraph, and the application of steam to machinery. It was before the first missionary sailed from our country to preach to the heathen the everlasting gospel; and when it is believed that there did not exist in the world a single society having for its sole object the distribution of the sacred Scriptures. Indeed, a life of four score years and more, how large is the actual proportion it bears to our whole Christian era. A continuous chain of such lives stretching back into the past, would only need a little more than a score of links to bring it to the song of the angels at the advent.

And I count this fact as no little occasion for gratitude and thanksgiving to-day. The author of that beautiful hymn, "I Would Not Live Always," when himself an octogenarian, pronounced its sentiment as unchristian. And when we think of life in its capacities for enjoyment, and learning, and usefulness, it is no sin to covet four score years for ourselves, nor

to rejoice when God has given such a life to those we love.

But so long a life, what must almost of necessity have been its domestic and social bereavements, bereavements which at the time gave the keenest poignancy, yet so detached the soul from its dwelling place here, as to make it not only easy to die, but even to make death a welcome messenger.

I have sometimes seen in an open field a solitary tree. It once belonged to a forest. Other trees stood all about it, drinking in their life from the same soil, stretching out their branches in the same atmosphere, and mutually helpful of each other against every storm. But one after another these trees fell before the ax of the woodman, time thinned the forest, until at last, solitary and alone, with none to keep it company, its fellows all gone, stood that tree. How like this is sometimes human life. Indeed, here is a sort of counterpart to the blessedness of old age. We live when in youth in numerous companionships, but as we go on in life one after another of these fall away. The friends of our childhood disappear. Our contemporaries in the race of life pass away. The loved ones of our family go out into the darkness and we are alone.

How eminently true was this of the beloved man who has just fallen asleep in Jesus. He stood among us like a solitary tree in an open field. The generation to which he belonged had passed away and left him behind. Graduated from Yale College as the first scholar of his class in 1825, his name in the triennial has for years been among the few in his class, that were not starred. And of those still nearer to him, how plaintively could he say "lover and friend hast thou put far from me and mine acquaintance hast thou hid

in darkness." He was like Rachel, weeping for her children and refusing to be comforted because they were not, "and like Ezekiel the desire of whose eyes was taken away with a stroke."

When death comes in early manhood, or even in the full maturity of our years, one of the saddest facts about it is the many tender ties that it breaks. But with our venerated friend these ties had already been very largely sundered, and his own generation passed away, he seems rather in dying to have gone to his friends, than to have been taken from them.

But I would not speak alone of the consolations of God in this affliction, consolations so great, as to make us like that Thracian tribe, almost rejoice as we carry out this man of God to his burial.

"A good man," says Solomon, "leaves an inheritance to his children's children." And the writer of the Hebrews exhorts us to be followers of them, who through faith and patience have inherited the promises.

Behold then that inheritance of character, bequeathed us by this venerable man, and that faith and patience which he manifested while on earth, and which now that he is gone, we are to follow.

In Matthew Arnold's Culture and Anarchy, that disciple of what he calls "sweetness and light," complains of ripe scholarship and high official position as being too often connected with hauteur, or with an overweening self esteem and arrogance. And I suppose the complaint may be true. For Mr. Field in his reminiscences of authors, complains of Wordsworth when he came down from Grasmere to London, as seeking too assiduously the compliments of his literary friends; and while everyone admires Dr. Samuel Johnson as a writer, very few, I suppose, would desire him

as a friend. Indeed, the gentle virtues of meekness, quietness, humility, good will, how seldom do we find them united with those sterner traits of character which make for men a name in their generation. And yet after all, these are the true jewels of the soul:

> The private walks, the secret acts,
> If noble, far the noblest of their lives.

And it was their possession which in a very marked degree beautified and distinguished the character of our departed friend. "There is no hyperbole" in saying that Dr. North, (I quote these sentences from the pen of another), "had a large share of the gifts and graces that win and hold the affection of friends. Hearts that knew the unfailing sunshine of his sweetness and nobleness of soul, his unselfish constancy and largeness of generous sympathy, will adopt Wordsworth's tribute to the memory of Charles Lamb:

> O, he was good, if ever a good man lived."

In the constitution of the apostolic company, I can not doubt but that it was the divine purpose to bring out the complete circle of truth, by a large variety of character. Christianity is not so disobliging a system as that it must mould every constitution into one fixed shape. It rejoices in diversity and grafts its heavenly spirit on constitutions the most contrasted. But who ever knew this venerable man of God, that did not see in him an apostolic likeness, a likeness not, indeed, to the ardent, vehement, and impetuous Peter, but to that apostle whom the Master, at John's baptism, saw under the fig tree, and of whom he said, "Behold an Israelite, indeed, in whom is no guile." And what praise could be greater than this. Our dear Saviour was very much more like Nathaniel than

Peter. He did no sin, neither was guile found in his mouth. And it is here that Christianity makes issue with the whole world on the question of human greatness. To bear evil and wrong, to be gentle when nature burns with a fierce heat, and pride clamors for redress, not to be vexed or fretted by cares, or petty injuries, but to abide in contentment and serenity of spirit is to be a true advocate and apostle and pillar of faith.

> They also serve, who only stand and wait.

But lest all this should be regarded as something constitutional, or as if it was but the outcome of a sort of natural goodness, let me emphasize the serene and quiet beauty of his religious character and life. I have spoken of the scholarship of our times as too frequently connected with what MATTHEW ARNOLD calls an overweening self-esteem and arrogance, I may add what is of vastly greater importance too, its connection with religious unbelief. Learning, alas, is not always in our day the handmaid of Christianity. It is sometimes her antagonist. But it was not so with our venerated, beloved friend. No, deeply persuaded of his own participation in the common ruin of the race, and of the insufficiency of any works or sacrifice of his own, to propitiate a Holy God, he sought salvation through the blood of the Lamb, and made the righteousness of Christ the sole ground of his hope of pardon and eternal life. And though his natural timidity led him rarely to speak of his personal religious experience, and never with any measure of boastfulness, yet the influence of Christianity revealed itself in the whole man, like a light behind a beautiful transparency, unseen itself, but illuminating every line of the artist's cunning handiwork.

It could be detected in his temper, conduct, manners, speech. No trumpet or phylactery was needed to announce its presence. His humbleness of mind, his overflowing kindness, his prompt and generous interest in everything that pertained to the Kingdom of Christ and the glory of his great name, the whole tone of his conversation betrayed the commerce of his soul with heaven, and revealed the fact that he had been with Jesus.

And this faith in Lord Jesus Christ began with Dr. North in the early years of his life. It antedates his college course. Since his death a solemn prayer of consecration has been found among his private papers. It is dated December 20, 1820, six months before in Middletown, Conn., he made a public profession of his faith in Jesus. The paper upon which it was written is now yellow with age, and bears clear indications of the fact that he was wont often to read it.

It is the prayer of a young man of eighteen, just beginning his preparation for college, and is the secret of his whole after life of piety. "To Thee, O God, I this day make an entire surrender of myself. I consecrate to Thee my powers of body and mind to be spent in Thy service, and so as to promote Thy glory. Henceforth may it please Thee, O God, to count me among Thy covenant children. Be Thou the Guide of my youth, the Strength of my riper years, and teach me so to number my days that I may apply my heart unto wisdom. Keep me from the follies and vanities of the world, and make me through life the instrument of Thy glory in doing good to the souls of men. And when I have done and suffered all which thou requirest of me in this world, wilt Thou support me in the agonies of dissolution. As Thou dost now in the

morning of life enable me to devote myself to Thee, so, O Lord, wilt Thou give me strength to spend my last breath in Thy service and praise."

Beloved friends and officers and students of Hamilton College—now gathered round the remains of one who, for more than half a century, was identified with the interests of this institution, and has been one of its professors and presidents and patrons, let us together bless God for such a life, and remember as we look upon that coffin that there is the goal toward which all human things in this world converge.

> Be the day weary, or be the day long,
> At length it ringeth to even song.

After the singing of another hymn, Dr. DARLING introduced Hon. ELLIS H. ROBERTS, of Utica, as a representative of the board of trustees of Hamilton College and a member of its executive committee.

ADDRESS OF HON. ELLIS H. ROBERTS.

Fitting it is that some voice from the board of trustees of Hamilton College should here bear testimony to the memory of ex-President Simeon North. For his lifework was in the college; to his latest hour the college was dear to his heart, and to it his thoughts and his prayers were given. He will sleep in the college cemetery, where rests that great apostle to the Six Nations who laid deep and strong the foundations upon which others have built so wisely; with Backus, the first president whom the enduring stone as well as the more lasting records of his labors, represent as a man distinguished in piety, accomplished in all learning, and most dear to the alumni; with Norton, earliest and perhaps foremost among professors; with Davis, the second president, in letters and in religion *optime meritus*, aggressive and self-willed; with Catlin, for whom our deceased friend cherished an affection passing the love of women; with Mandeville, whose oratory continues to be an inspiration here, and with so many others who have here served the college and their generation. These walls will stand as a part of his monument, and in the hearts of thousands of alumni his memory will endure with the fragrance of grace and of virtue.

Others in the board, and certainly the distinguished senior member, Judge Foster, who sits on this platform, have known the ex-president longer and more intimately, and could trace his active career more in detail, and portray the peaceful beauty of his declining years with more of the colors which should adorn them. The task has been assigned, the sad privilege has been accorded to

me. The pulpit has paid and will pay its tributes, and sermons will assert the appropriate lessons; I will try not to trench upon professional ground. If I could borrow from him who lies before us, the severity of his taste, the purity of his language, the calmness and accuracy of his analysis and judgment, you would recognize the lines of a character in which scholars might well delight, and from which the friends of truth and of religion might take example and encouragement. I do not forget that this audience consists in large part of those who have beheld President NORTH as one removed from the struggles and labors of life. To all of us he seemed to have reached to more than the Nirvana of the Buddhist, to much of the rest and peace which few can hope for until they enter the abode of the blessed immortals. For him the burdens of life were dropped one by one, the ties of earth were put off gradually, as if the Master had relieved him with almost partial favor of every earthly claim, and bestowed upon him many of the beatitudes, until now at last, he

> "In enlarging paradise
> Lives a life that never dies."

Nearly forty years ago a lad looking upon academical distinctions with reverence, I was struck by the form and bearing of the departed ex-president. The tall stature, the arrowy erectness, the calm grace, the genial dignity, the modest self-poise, bespoke many of the qualities of the ideal scholar, the typical president. The impression of the moment was justified by the record of long service. The testimony of his pupils is uniform that he won their affections while he exercised an influence on character and career. He won his position by no extraneous arts. He was above everything else, a teacher, identified with the college, and content with

the laurels it could bestow, with the rewards which as a teacher he could earn. Indeed I do him wrong, to speak of laurels or rewards in his case, for he labored with an unselfishness which seemed to be part of his existence. He sought neither return nor honor, save those which came from duty well performed. He had learned beyond any other person whose career has been spread before me,

"Fame is no plant that grows on mortal soil,"

and instinctively without cant and without any sense of self-sacrifice, he awaited the verdict of the Eternal Justice,

"As he pronounces lastly on each deed,
Of so much fame in heaven expect thy meed."

In 1799 President DWIGHT of Yale College visited SAMUEL KIRKLAND here at the academy which he was striving to sustain for the settlements on the far frontier and the neighboring Indians. Tutor DAY, afterward president of Yale, was the companion of this enterprising traveler. President DWIGHT bears testimony of the views which he obtained of this region in his published travels. He saw a wilderness on the extreme limits of this state, for he could not then pierce his way through to Niagara as he had intended. How the young mind of President DAY was illuminated by this vision of the promised land we can well imagine. How ready he must have been to send the brightest and most promising of his pupils to a field which civilization would grasp as one of its gardens and most fruitful fields, it is easy to surmise. This is matter of history. Hamilton Oneida Academy was manned from the outset for many years, almost entirely from Yale College. KIRKLAND chose his early associates except

Professor Noyes from that institution. Presidents Backus, Davis, Dwight, were graduates of Yale. The experience of taking a president educated abroad had been gained in the case of Dr. Penney, and the trustees turned once more to a graduate of Yale College, in the person of him whom we mourn to-day, for ten years a professor here, for the fifth president. President North was a loyal son of that mother of colleges, and he brought with him here much of that which is most solid and excellent in Yale methods and Yale purposes.

Born in Berlin, Connecticut, of one of the early Puritan families, Simeon North carried with him to college the training which made New England in that day the cradle of the churches, and the nursery of higher education. He found at New Haven an array of teachers such as are rarely assembled at any institution, such as earned for Yale College the meed of usefulness and service which it has steadily maintained. Day, ripe and fruitful, was president; the elder Silliman with the grace of the old school, was organizing chemistry into a science; Olmstead was teaching natural philosophy with a courtesy which captivated his students; Goodrich was illustrating the eloquence which he taught and the knowledge of words which he put into the great dictionary of which he was, after the death of Webster, the editor. Kingsley was rendering Latin charming by his humor and his geniality, and youngest then but greatest of them all, that true scholar and foremost teacher, Theodore D. Woolsey, afterwards president, was a tutor. Young North sat at the feet of such Gamaliels, was illuminated by such exemplars, followed in the footsteps of such students, of such masters in class-room

and torch-bearers in the movement of our learning and our thought. He was graduated with the first honors of his class. He passed into the theological school and heard TAYLOR and FITCH discuss with their marvelous power the vast questions of creed and faith, of life and character. How well he was equipped his instructors testified when they called him to be a tutor in the college, and in two years recommended him for this outpost of learning and of the church.

In 1829, young NORTH was appointed to the chair of ancient languages in Hamilton College. Although, as he testifies, he was considering a call from one of the best parishes in Connecticut to become its pastor, he promptly accepted the appointment. He came to a scene of trouble. In his half-century annals he narrates the situation. He tells us—"Ten of the trustees had resigned; of the permanent officers of the college only two remained—President DAVIS and Professor NOYES. Of the students but nine were left, and these were members of the two lower classes." It is not strange that Dr. LANSING, one of the trustees, declared: "It was impossible to keep the ship afloat, and they ought to clear the deck, take in the sails, and let her drift under bare poles." Under circumstances so trying the young professor entered upon his duties, and for ten years labored to make the ship seaworthy, and direct its course aright. His success is proved by the choice of the trustees after trying two other presidents to raise him to the head of the college, and while calling him into the board to confer on him the executive management. The results demonstrated the wisdom of the choice. In his inaugural address he insisted upon the need of planting good seed for sturdy oaks, not seeking sudden development for gourds and mush-

rooms. His language deserves to be graven on the breastplates of all who are charged with the administration of the college:

"He who plants the acorn, may indeed see it germinate and grow, but he knows that posterity alone will look up to the full grown oak. In the mean while it will have planted deep its roots in the rugged soil, and spread out wide its arms in the face of heaven. The thunderbolt may then fall upon it, but it will stand. The tempest may battle with its trunk and howl through its branches, but it will remain unbroken. Thus should it be with the colleges. They who plant and who foster them in their infancy, should feel that they are laboring for coming generations, and take care that their work is so accomplished that posterity may have occasion to bless them for their labors."

Yale College has contributed much to the building up of colleges in many states. Among its contributions to such institutions the gift of President North to Hamilton has been one of the most fruitful and beneficent. He brought hither as professor and as president the best qualities of the Yale training. He brought sincerity, accuracy, devotion to learning for its own sake, the conviction that colleges are not for a day but for all time, that while they cling to the past, they must look to the future for their harvests. He looked upon education in its higher phases not as a mere instrument to get wealth or promote ambition, but as the conservator of truth and the discipline of life. He regarded the duty of training the man more important than teaching the trade of the mechanic or the vocation of the lawyer, the doctor or the preacher. In his terse speech he was accustomed to declare that

"A college is not a commercial agency." He loved the classics, and he believed the experience of the centuries is worthy of study, careful and conscientious. On this rock he built. If outside of the oldest institutions Hamilton is the best representative of classical culture to-day, the credit is due to the wisdom and zeal of President North. Whatever the demands of the present, of the swift currents of active life, the past will never die. Mankind will always find its lessons in that treasure house. The scholar will always delight to meditate with those who have brought thought into systems, who have created language, who have reveled in the mysteries of imagination when its fields and methods were fresh; he will seek to begin at the beginning to criticise the movements of nations and the march of ages.

For two years after President North came to the college no classes were graduated. From that low ebb, from a faculty consisting only of two members besides himself, he saw the growth of faculty and classes, of buildings and of departments, with a rapidity limited only by the resources placed at the disposal of the trustees. Instead of the single professor whom he found here, the faculty included six before the close of his term. The classes which had suffered an utter breaking up before his arrival, grew to average seventeen graduates for the five years from 1831 to 1835. In the first six years of his presidency they attained an average of twenty members, and before his resignation the average of six years was nearly twenty-four graduates. Numbers are only one sign of health and vigor. Every other testimony was afforded of advance during the service of President North. The endowments were increased, the departments were

extended, the buildings were improved, prizes were established. The administration bore much and excellent fruit. It was not noisy or belligerent, it mingled firmness with gentleness; and if the hand was mailed, it was always covered with velvet.

It was never from any failure of President North, it has never been from any lack of plan or purpose on the part of the trustees, that the college has not added even in greater degree to its equipment and to its facilities. President North always had faith beyond the present, had confidence beyond the attainments of to-day, for the college for which he did so much. The most enthusiastic friend of Hamilton can not portray a more glowing future for the institution than the ex-president cherished in his hopes and in his prayers.

President North was especially at home in the class-room, was essentially a teacher. He wrote with singular purity of style and even with reserve of ornament. He preached with earnestness and with effect. But he would himself be judged as a teacher. His sympathy, thought, hopes, were as wide as the world. He sought to impress the world by his instruction within its own sphere. He had not a destructive element in his character; he was constructive in all of his qualities.

It is over twenty-six years since he retired from the presidency of the college. He has remained all the while a member of the board of trustees. He has been a useful counselor and one of the pillars of the board. To all of his successors he has shown a loyalty which has never wavered. He gave to the sturdy and eloquent Fisher, in his positive and decided administration, wise and cordial support. To President Brown, that courteous gentleman whose scholarship is not his

greatest charm, and whose genial modesty enhances the merit of his worth and of the services which he rendered to the college and to this entire community, President North was a constant friend and affectionate adviser. I need not testify how ready your predecessor has been to assist your administration, President Darling, in every way within his power.

During this generation the dead president has stood with us but above us. In his quiet studies he has exemplified the sufficiency of Christian character for this life at least. His repose has been the stillness of deep waters. He seemed to enjoy the view of the better land which that Greek hero returned from the shades to portray to her who mourned him. If not in words the message which his life has given us is this:

"He spoke of love, such love as spirits feel
In worlds whose course is equable and pure;
No fears to beat away, no strife to heal,—
The past unsighed for, and the future sure;
Spake of heroic arts in graver mood
Revived, with finer harmony pursued;

"Of all that is most beauteous, imaged there
In happier beauty; more pellucid streams,
An ampler ether, a diviner air
And fields invested with purpureal gleams;
Climes which the sun, who sheds the brightest day
Earth knows, is all unworthy to survey.

"Yet there the soul shall enter which hath earned
That privilege by virtue."

But he would rebuke the heathen hero. He would place his trust not on virtue, but on faith and the merits of a Redeemer. Here surely we can speak of a complete life, of a character rounded, and without

fracture or artifice. His character was a crystal. It is not eulogy to say that his wish was in all his years:

"Write me as one that loves his fellow-men."

The response is that he was beloved by his fellow-men who were brought into contact with him. The alumni who were his pupils will not measure words in estimates of his merits and capacity. They will pour out their affection towards him. At this hour the temper becoming this place is that which he would invite if his lips could speak to us:

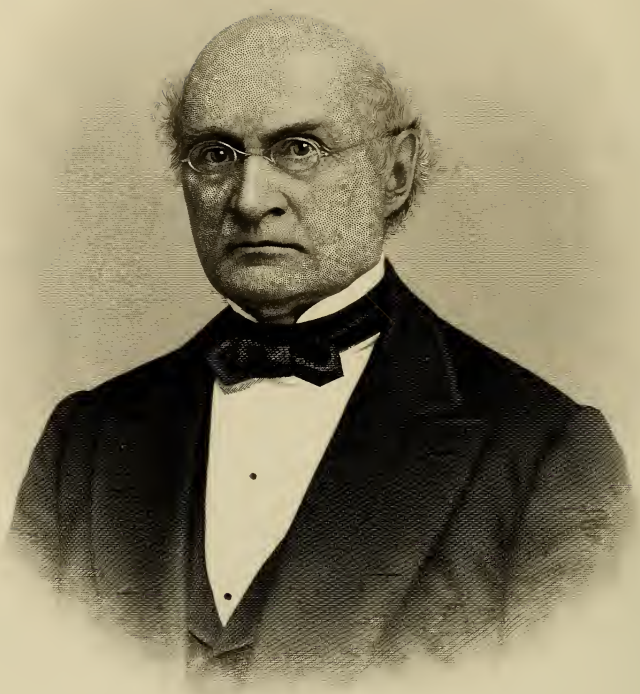
"Weep awhile, if ye are fain,
Sunshine still must follow rain;
Only not in death—for death,
Now I know, is that first breath
Which our souls draw when they enter
Life, which is of all life center."

I seem to speak in his presence. He warns me to indulge in no excess of compliment here at this hour.

As I am tempted to quote of him, "the good great man" has "three firm friends," his modesty checks me, for he would protest against the attribution of greatness. Yet we have caught a glimpse of the magnitude of his labors and of their fruits. Let us be content to speak of him as one whose goodness approached the level of greatness, and then we may say truly:

"Greatness and goodness are not means, but ends!
Hath he not always treasures, always friends,
The good, great man? Three treasures, love and light,
And calm thoughts, regular as infant's breath—
And three firm friends, more sure than day and night—
Himself, his Maker, and the angel Death."

Yes, and more. The friends of the dead president are such of his teachers and classmates as survive;



Henry A. Gates

wherever the sons of Hamilton are found; wherever the pupils who sat at his feet remain; wherever those who have listened to his words of courtesy and wisdom, still cherish the truth; wherever those who have studied his character reflect on his virtues—there are those who love and honor him. Yet it is true in the highest sense, he has

> "Three firm friends—more sure than day and night,
> Himself, his Maker, and the angel Death."

President DARLING then introduced Hon. HENRY A. FOSTER,* of Rome, president of the board of trustees.

Judge FOSTER said that he had come not intending to take any other part than that of a reverent and sympathetic listener. He was glad of the opportunity, however, to add to what had been so well said, his personal tribute to the memory of Dr. SIMEON NORTH. He had known the ex-president since 1836, when he

*In 1836, when Hon. HENRY A. FOSTER was elected to a seat in the board of trustees, he found among his fellow-trustees such prominent men as Ex-President HENRY DAVIS, of College Hill; Hon. JOHN J. KNOX, of Augusta; Hon. JOSHUA A. SPENCER, Hon. CHARLES P. KIRKLAND and Judge HIRAM DENIO, of Utica; Hon. S. NEWTON DEXTER, of Whitesboro; Hon. JAMES R. LAWRENCE, of Syracuse, and Professor S. B. WOOLWORTH, of Homer. Judge FOSTER heartily enlisted with these and other trustees in efforts to improve the college and its facilities for advanced study. In his unselfish devotion to the college, personal ease and advantage were forgotten. Whatever of honor and prestige he gained was gain not more for himself than for the college. He had been appointed Surrogate of Oneida County in 1827, before he was 27 years of age. He had been elected a State Senator in 1830, and a Member of Congress in 1836. In 1840 he was again elected to the State Senate, and was appointed United States Senator in 1844. In 1863 he was elected to the bench of the Supreme Court of the State of New York. In all judicial and civic trusts, his integrity, fidelity and commanding ability were never questioned. Hammond's Political History places him at the head of the State Senate of 1844. This leadership in forensic power was due to the rapid and effective action of his intellect, his retentive memory for facts, and skill in their use, his sharp and caustic style of repartee, and his unquestioned purity of character.

first entered the board of trustees of Hamilton College, taking the place of one of the six trustees who had run away from the embarrassments and forebodings which then hung over the institution. Dr. North was then the professor of the ancient languages, and three years later the speaker had been one of the trustees who supported the election of Dr. North to the presidency. He had always, as a friend of the institution, rejoiced in that action. President North took up his duties at a time when the fortunes of Hamilton College were at their lowest ebb. The event proved that he was the ideal man for the resuscitation of the institution. Its progress was steadily upward during the eighteen years of his administration, and when he resigned his trust, in 1859, it was to leave the college safely and permanently launched on its career of usefulness and prosperity. He desired to say that his knowledge of Dr. North compelled him to most heartily approve of all that had been said to-day regarding the personal character and traits of the beloved ex-president. The speaker had known many men whom he respected; a lesser number whom he admired, a still smaller number whom he both admired and loved. President North was one of these few.

Judge Foster spoke feelingly and impressively.

Rev. Dr. Thomas B. Hudson then very briefly addressed the audience, the benediction was pronounced by Rev. Dr. Hamilton, and the college students, forming in line of procession, followed the body of the ex-president to his grave in the college cemetery near by.

The services at the grave were conducted by Rev. Dr. Hudson.

TRIBUTES FROM HAMILTON ALUMNI.

FROM HON. THEODORE W. DWIGHT, LL. D.,
Warden of Columbia College Law School.

It is a matter with me of great regret that I was so far distant from my home when President North died, that I was unable to participate in the impressive exercises at his funeral. It will be a melancholy consolation to me to say a few words, summing up my impression of the character and career of my departed friend.

I knew Dr. North well. I was a student under him for three years, was for sixteen years a member of the faculty, then was associated with him as a college trustee. My acquaintance with him commenced nearly fifty years ago, and was continued until his death.

I. The quality that struck me most in my acquaintance with him was accurate, profound, and earnest scholarship. In all his manifold work he stands out before me most clearly as a professor of Greek. Having myself in early life a passionate love for Greek, I found in him one who could fully satisfy my desires. The academic instruction of that time was not very thorough, so far at least as it was accessible to the men I knew. It rather tended towards fluency of translation than to thoroughness of scholarship and critical study. Dr. North set himself resolutely against this tendency. No student could win his favor in a high degree who did not appreciate the niceties of construction and the force of those expressive particles which add so much to the beauty and strength of the Greek language. At the same time, he was alive to the poetic or literary sentiment, the ineffable charm and

grace of style and diction of the great authors, on whose works he commented. He led the most reluctant student along the difficult paths of his department with a winning and persuasive manner which awakened interest, even where it did not arouse enthusiasm. I recall an instance of his happy method. As long ago as 1839 the college authorities established for a short period elective studies, now so prevalent. Four of the class to which I belonged elected Greek. When we asked him for our text-book, he said with a genial smile that we would have "Longinus on the Sublime." We were completely disconcerted, for Longinus had the reputation of being the most difficult Greek known to modern man. This occurred before the day of accessible translations. It implied the hardest kind of mental labor. He was, however, so earnest, so eager that we should understand it, so capable in explanation, and so successful in exposition, that the dreaded book became a delight, and to the present moment "Longinus" is the Greek word to which the memory recurs with especial pleasure. Had Dr. North continued in the Chair of Greek, he would have left a great name among the accomplished scholars of our time in their special department of study, which in spite of all modern attack, has for ages been, and will continue to be, the most potent instrumentality for the development of mental force and literary grace.

The influence of his studies was strongly felt in his style as a writer and a preacher. This was free from all exuberance and redundancy of expression, clear, picturesque, and forcible. He was an excellent critic, and made fruitful suggestions to his students, leaving a lasting influence upon the work of their later lives.

II. A marked feature of his character was a perfect kindliness of spirit and charm of manner. He was a

thorough gentleman. Meeting him almost daily for so many years, and sometimes on occasions that would try one's temper, I never heard an ill-natured word, nor saw the slightest evidence of temper—not even impatience. His winning smile, which on due occasion would develop into a joyous laugh, disclosed the uniform, kindly quality of his nature. After he left the professorship for the presidency, he held a delicate and most difficult position. The presidency of a college like Hamilton is a far more trying place than that of a larger institution like Yale or Harvard. The president is but one of a number of officers. He has no veto power. His vote counts for no more than that of his humblest associate. He must frequently submit to a line of policy which his judgment condemns. Yet the public, not appreciating the situation, will hold him responsible for the failure of a course of action thus forced upon him by his associates. In a larger institution the burden of administration does not rest upon the president alone, but is shared with others. A president at Hamilton thus needs a true equilibrium of qualities. Kindness, firmness, patience in listening, promptness in action, willingness to take on the necessary responsibility, cautiousness and conservatism, must be so exquisitely blended as to produce a symmetrical and successful administration. Who shall possess these qualities in such proportion as never to err in excess or deficiency? No one. Perfect success is impossible. An approximation to it only can be expected. The administration of Dr. North was criticised in some quarters because it was said to exhibit kindness of feeling at the expense of force. I confess that at the time I shared, to some extent, in this criticism. Later experience and reflection have largely modified these views. Kindness of spirit, nay, an affec-

tionate disposition towards the students on the part of the college officers, will be in the future the predominating feature in the government of an American college. The reciprocal affection and respect on the part of students thus generated, is the true source of governmental power. A wise and able man will not allow, on this account, government to degenerate into laxness. On the other hand, he will use the influence he thus obtains as the instrument of a firmer administration.*

Combining the qualities of President NORTH in my memory, I think that he unites in an uncommon degree what MATTHEW ARNOLD has made so familiar to us by the expression, "Sweetness and light." There was in him an abundance of culture and ripe scholarship, softened by gentleness of disposition and a profound regard for the feelings and interests of others. His intellect illuminated his sentiments, while his affections lent grace to his masculine understanding.

III. Another very strong element in President NORTH's character was his interest in young men, particularly in his former students. Few of these did he ever forget or fail to watch their future career with an affectionate interest. Before the age of sixty he retired from active life, as the poet of old, to his "Sabine farm," where from his quiet outlook he studied the affairs of the world with an absorbing and philosophical interest.

* HENRY W. SHAW, better known in the newspapers as "Josh Billings," was for several years a student in Hamilton College, and is good authority on the personal influence of the late President NORTH. When he was asked how he managed to climb up and down the chapel lightning-rod without breaking his Sophomoric neck, his solemn visage was lighted up with a cheerful reply: "So you too have been in Hamilton College. You see, I was full of the devil there, that was what was the matter with me. There was a Greek and Latin man in the faculty, who had studied Socrates to some purpose. He didn't go to work to kill the boy and leave the devil. His plan was just contrary to that, to kill off the devil and leave the boy." Certainly this is the case with "Josh Billings," who is still a boy with the devil left out.

Whenever I met him in later years, I was surprised at the extent and accuracy of his knowledge of current affairs. He was particularly familiar with all the achievements of his students in their later years, and referred to them in conversation with interest and high satisfaction, even though his acquaintance with them dated far back into his own early life. In a conversation with me not long ago, he mentioned that when a tutor in Yale College he was an instructor of JUDAH P. BENJAMIN, ex-Secretary of State, of the Confederate States, and now the leading barrister in England, and that Mr. BENJAMIN happening at the moment to be in want of pecuniary means, he had had the opportunity to supply them. This was spoken of incidentally and as a source of genuine pleasure in memory.*

I believe that there is no man living in Oneida county who combines the leading characteristics of President

*Among the Freshmen admitted to Yale College in 1827, was a comely, black-eyed, quick-witted boy of Jewish extraction, who came from Charleston, S. C., and was catalogued as J. PETER BENJAMIN. In those days every Yale student had his guardian in the faculty, who looked after his finances and other matters. Tutor SIMEON NORTH was made the guardian of Freshman BENJAMIN. It was no sinecure to be the guardian of that freshman. He quickly went to the head of his class, as well in scholarship as in frolic and popularity. He was a favorite with all, but his purse was lean, and he was always in financial straits. Before the end of sophomore year, BENJAMIN suddenly disappeared, and his scanty assets of furniture and books came into the hands of his college guardian. Two of these books, one a Hebrew psalter, another a Berkleian prize-book, inscribed by President DAY for excellence in scholarship, are still preserved in Dr. NORTH'S library, and are highly prized as memorials of a chapter in the romantic career of one who afterwards appeared in public life as United States Senator from Louisiana, and then as Secretary of State for the Southern Confederacy. Mr. BENJAMIN became a very prominent solicitor in London. The London *Times* published its regrets that he is not on the bench, where the very highest legal ability is needed. If Mr. BENJAMIN ever recalled those far-off college days, when he was, like WALTER SCOTT, "wayward, bold and wild," it must have been with something of gratitude for the patient tutor and guardian, who allowed brilliant achievements in the class-room to atone for midnight fun and bank account largely overdrawn. Mr. BENJAMIN'S death occurred in Paris, May 7, 1884.

North, regard being had to his thorough and wide classical scholarship, excellence of literary style, vigor of expression, sweetness of disposition, affectionate nature, genuine modesty, with an accompanying tendency to withdraw from public observation, sound judgment, wise cautiousness, tranquil wisdom, and an intelligent Christian faith, based on the Puritan creed of his ancestors. It is in no ordinary sense true that his departure has left a vacancy which will not be filled, and which those who knew him will not cease to regret.

Farewell, gentle, kind, and manly nature; in the world, but not of it; the elevated hillside in Kirkland, sloping toward the east, withdrawn from the clang and bustle of business, and yet a quiet and comprehensive outpost of observation of it, is a reminder of your appropriate resting-place!

Theodore W. Dwight,
Columbia College Law School.

New York, February 21, 1884.

FROM DANIEL HUNTINGTON, LL. D.,
President of the American Academy of Design.

49 East 20th Street,
New York, March 23, 1884.

My Dear Professor North:

I loved and revered Rev. Dr. North deeply. He treated me as kindly and tenderly and generously as though I had been his son. But for his thoughtful, affectionate treatment, while I was a Sophomore on College Hill, I should undoubtedly have been suspended. He saw my passion for painting, how it was absorbing my thoughts and distracting my mind from study, and secured for me an honorable commendation to the art department of the University of the City of New York,

then under the direction of Professor S. F. B. Morse. Professor Lathrop joined with him in this kind consideration. I remember the Elliott portrait of Dr. North very well; and that I attempted to copy it, but of course it was quite beyond me.* The half-century

* When the portrait of Professor Charles Avery, by Daniel Huntington, was presented to the Memorial Hall, the late Rev. Dr. A. D. Gridley made an acknowledgment of the gift in words that are worth repeating:

"This makes the third specimen of this painter's work now in possession of the college, all of which are highly prized. Indeed there is a fourth, which in its way and in its place is esteemed of no little value. We refer to the portrait of Twitchell, the college sweeper, which was one of the first attempts of Sophomore Huntington in the limner's art. It appears that the visit of Elliott to Clinton in the year 1833, to execute the likeness of President Davis, awoke in young Huntington a passion for oil painting. And so, possessing himself of a few colors and brushes, and guided by some rudimentary hints from Elliott, he began to make all sorts of 'counterfeit presentments.' His roommate and a few of his class-mates consented to sit for him. And one day, as 'Prof. Twitchell' was going his dusty rounds, he was quite willing to rest awhile in the artist's room and be booked for immortality. This portrait, painted upon the panel of a closet door, is now preserved in the Memorial Hall of the college, and with the others of this painter's maturer works, happily illustrates the wide difference between then and now. If any one is seeking for realistic art in its pure essence, let him go and see 'Prof. Twitchell.'

The other portraits in Memorial Hall by the same hand, viz., of Rev. Dr. Edward Robinson, and Hon. S. N. Dexter, and Professor Avery, are works of acknowledged ability. They are sufficiently unlike in technical treatment to show that the painter is not confined to one unvarying method, yet their execution shows in every part the hand of a master. The new portrait of Dr. Avery, we think, will be ranked among the best of Huntington's productions. The pose of the figure, the admirable drawing of the features, the rich and transparent texture of the surface, the luminous, yet mellow, flesh tints, the animated, yet chastened expression—all combine to form a painting of rare merit, one which is an honor to the artist, and a valuable possession for the college in whose behalf its subject so long and usefully labored.

One can hardly fail to discover in this artist's work the influence of his first teacher. There is something of Elliott's boldness of touch and freedom of handling and richness of coloring. Yet upon these qualities there is superinduced a certain refinement and culture which Elliott did not possess. Huntington does not flatter his subjects by making them pretty women and handsome men; but he studies to find out their better selves, the ideal after which they are striving, and sublimates their every-day form and features with this elevated expression. So, too, being himself a gentleman, he can not help impressing a certain air of dignity and well-bred grace upon those whose features he delineates."

letter of the class of 1833, by THOMAS W. SEWARD, is a racy performance, and recalls the wit, and genial humor of his brother, ALEXANDER SEWARD, whom I well knew.*

Judge DWIGHT's article on President NORTH is very interesting, and expresses with great force and beauty the wonderful variety of traits which were united in his character.

Very truly yours,

D. HUNTINGTON.

FROM REV. DR. L. MERRILL MILLER,
Pastor of the Presbyterian Church in Ogdensburg.

OGDENSBURG, N. Y., April 12, 1884.

My Dear Sir:

Had I heard opportunely of the decease of my life-long, very constant friend, President NORTH, I should have made it a grateful duty to have been at his burial.

*The passage in Mr. SEWARD's letter here referred to, is as follows:

"Coincident with the coming of President DWIGHT, was the arrival—in company with two or three collegians from a western village—of a young portrait painter, twenty years old, perhaps, and as handsome, doubtless, as young manhood is ever seen to be. He set up his easel in one of the rooms of Col. JOHNSON's tavern and boarding house, and modestly displayed two or three of his own compositions, from scenes in the Vicar of Wakefield. It seems the young man knew where to go for inspiration. He stayed on College Hill nearly, if not quite a year, painting no end of students' likenesses, in cabinet size, together with some larger portraits of the college faculty and others. All these pictures were remarkable for their fidelity to nature, and very fairly met the requirements of art technicalities. During his leisure hours—which were sometimes many—he assimilated perfectly to college life, and, by congenial spirits, was fairly idolized. He stayed far beyond the time demanded by professional engagements, made sundry arrangements at sundry times to go away,

"And often took leave, yet seemed loth to depart."

Fortunately, his departure was not made before he had recognized, in one of the original spirits, an infant brother in art, whose steps he first guided in the path since trodden with so great renown. This brief sketch may go no further: Many of you are already reminded of CHARLES LORING ELLIOTT and DANIEL HUNTINGTON."

You know how he welcomed Professor FINLEY SMITH and myself to a home circle of rare excellence and attraction. Not given to "much talking," yet at home he always, in an effective way, sought the pleasure and welfare of those within his influence. His bright eye, intelligent face and manly presence were in themselves attractive to us all. His general knowledge, Christian character and tenderest sympathy with us and for us drew our hearts to him in love and confidence. He was always the same, cheerful, hopeful, and truthful, amid joyous hours and themes, as well as in the sad and trying elements of the depressed college life into which he was called; and in which his ripe scholarship, integrity and fidelity and manly bearing gave new energy to its feeble pulses and established it in hope and activity and success.

In the heavy sorrow that came to his house when death bore away the comfort and dependence of future years, brightly shone forth the virtues of grace and piety in his resignation and in the staying strength, with which he comforted others and held them to hope and patience.

His example was always a manly and effective plea to trust in the power of Christ to make a glad and happy home. Those who knew this home could have no higher and purer wish than to hope for one like it as their own possession in future years.

The strength of his private life and the source of success to the college, during his administration, are sufficiently indicated by the following incident: A student was taking a quiet walk through the south ravine, and passed out of it into the grounds of President NORTH. Going by the barn on the premises he heard a voice in earnest and wrestling prayer. He

delayed long enough to ascertain that the voice was that of President North, and that his petition was for the interests of the college and the students in their after life.

I received a letter from the Ex-President, in reply to one on the occasion of his eightieth birthday. It was full of the cheer of a long tried and consistent Christian. Though his family were all gone, yet he knew only the same old spirit of kindness to his friends—grateful trust in the glorious Saviour, and a clear hope of the reunion in the better land.

I am sure that my stay of two years, in that intellectual and bright Christian home, on College Hill, is chief among the many choice influences which continue to this day a blessing with me in all the varied walks of life.

We know that "the memory of the just is blessed," not only from the divine word, but as well, when we consider such a life as that of our departed President. And we need only add for ourselves, may we too have the death of the righteous and have as good a hope of the future with him among the blessed forever.

Your loving friend,

L. Merrill Miller.

FROM GUSTAVUS A MORGAN,
Of the Allegan *Journal and Tribune.*

Allegan, Mich., February 17, 1884.

My Dear Classmate:

I read with something of pain and something of pleasure of the death of Dr. North. I could not be sorry that a good man at a great age had gone to a better world. How pleasantly I remember him—that

erect form, keen, yet pleasant blue eye, kindly smile, perfect courtesy, rich toned voice, energetic manner, manly bearing, so expressive of dignity, force, beauty and love. He had a rare combination of good qualities. How impressive was his manner at prayers, how kindly his way in the class-room. Never had I a teacher for whom I had more affection. He stands out among those Hamilton men of forty-five years ago the one most admirable, a dear object to my imagination in the far off years. What an interesting thought, to think of two ex-presidents dying so old, in the same house. I used to think Dr. DAVIS the most venerable man I had ever set eyes on. It is a consolation, by the way, that as one grows old he grows venerable, perhaps venerated. The *Utica Herald's* obituary speaks of Professor CATLIN, who was not less esteemed by me than President NORTH. Had he lived to old age, he would have been one of the first among the honored men of the country.

Yours truly,

G. A. MORGAN.

FROM REV. DR. JAMES EELLS,

Professor of Sacred Rhetoric and Pastoral Theology in Lane Seminary, Cincinnati, Ohio.

LANE SEMINARY, February 15, 1884.

My Dear Professor:

* * I am glad that our dear Ex-President lived so long and gave so many the advantage of coming in contact with his beautiful, modest, yet no less effective life. I have never had anything but pleasure from the remembrance of my personal association with him, and as though it were but a little time ago the sweet influences of his character and counsel felt when I was in

college, reach over the intervening forty years, to be a blessing still. It has been sometimes said that President North governed entirely by negative peculiarities, but I do not think so. There is positive power, oftentimes, in what are called the passive characteristics of men, and I have not known a man who knew how to make what he was tell so directly on the execution of his plans as did he. It was not wholly an unconscious influence, though never exerted with much display; nor was it a "masterly inactivity," for which he was distinguished. There have been few like him, covering so much that was vigorous and energetic and positive with so much that was lovely and gentle and winning, and giving out the mingled product as his power over men. I have known little of his later years, but do not doubt that old age was adorned in him with all the mellowed Christian graces, and that his faith grew the stronger as his natural force abated. Your own loss must be great, now that he has gone, but in the many and oft-repeated changes of our later life, my dear Professor, we must not forget that we are fast coming towards the ranks of old men, and those who walked life's ways with us before the zenith and under the meridian must fail us rapidly, as all move on the decline towards the setting sun. How beautiful the truth that the setting sun on our earthly horizon is its rising in a sky, over which it will never pass entirely, but the shining will be that of high noon forever! God be praised for such a promise and hope which arch the bow of a blessed immortality over the graves of our friends who die in Christ, and give to ourselves to feel the quickening powers of the world to come!

Yours very sincerely,

James Eells.

FROM REV. DR. THOMAS B. HUDSON.

Pastor of the Presbyterian Church in Clinton.

CLINTON, February 15, 1884.

My Dear Professor North:

It was a cause of regret to me, on the occasion of the funeral of President NORTH, that the protracted character of the exercises and the lateness of the hour, made it seem wise to decline speaking, in spite of your request to the contrary. It was not from any reluctance to join with others in paying my tribute of respect and affection to the memory of the beloved dead. I count it a rare privilege and a great honor, that for a period of more than twenty-one years, I have been permitted to enjoy the acquaintance, and to some extent the society, and I think I may say, for a portion of the time, certainly during the last fourteen years, the warm, personal friendship of such a man as SIMEON NORTH. The first time I ever met him was in the summer of 1847; and it was in circumstances, not in themselves, perhaps, especially adapted to beget in one, situated as I was, a feeling of personal attachment, and yet that was the result, on my part, at least, and not only of attachment, but of profound admiration—a feeling which has grown stronger with subsequent years. That meeting was in the President's study on College Hill, when I appeared before him to pass my examination for admission to the Freshman class. With what feelings I had anticipated that meeting, I need not say, but I found it, like a good many other trials in this world, far more formidable and painful in the anticipation than in the reality. The pleasant smile and the kindly tone, and the cordial grasp, with which he greeted me, dissipated, at once all my fears and anxie-

ties, and I felt that I was in the presence of one who was the very personification of gentleness and nobleness.

Of course, it was impossible for me as a student, to know him as I have learned to know and love him since. Three years of more intimate association with him in the faculty, only confirmed and deepened all previous impressions, and revealed to me more fully the great beauty and refinement—the great loveliness and unselfishness of his character.

Fourteen years ago last September, when I came to Clinton as Pastor of the Stone Church, whose pulpit he had himself in former years so often and so acceptably filled, among the first to greet and welcome me to that position, was the venerable and beloved ex-President, and among the mementos of that anxious day, when the pastoral relation was formally constituted, and I had promised, with fear and much trembling, to assume the great responsibility, there are none that I cherish to-day with warmer interest and gratitude than his hearty, "*God bless you, my brother*," as he grasped my hand in both of his, at the close of the exercises. It was an inspiration and encouragement to me because I knew it was prompted by a sincere and earnest desire—the "fervent," and I did not doubt, the "effectual prayer of a truly righteous man, which availeth much with God."

It has been seldom, however, that we have been permitted, during recent years, to see him in the house of God. The increasing infirmities of age have very closely confined him to his quiet home. This retirement, perhaps, has not been so great a trial to him, as it might be to others, for he was fond of that kind of life. He always shrank from contact with the outside world. He was not indifferent, however, to its condition

and needs, nor ungenerous in his charities. He had a large heart, and an open hand, and none ever sought his sympathy and help in vain.

In my occasional interviews with him, in his secluded home, he always inquired with greatest interest after the religious welfare of the church and community, and in many ways, showed how dear to his heart was the cause of Christ.

With patient, unmurmuring submission to the divine will, he bore the intense sufferings of his final sickness, and to use his own words, "greeted the coming of the night of death as the precursor of a bright and more glorious day, in that beautiful world of which God himself is the light, and where the sun of glory and peace shall never go down." There may we all meet him, and with him share the blessedness of that heavenly world,

"Where endless day excludes the night,
And pleasures banish pain."

Very sincerely yours,
THOMAS B. HUDSON.

FROM REV. DR. HERRICK JOHNSON,

Professor of Sacred Rhetoric and Pastoral Theology in the Theological Seminary of the Northwest, Chicago, Ill.

159 CASS ST., CHICAGO, February 19, 1884.

My Dear Professor North:

Permit me to place amidst the memorials to the honored dead my heart-felt tribute. Our class of '57 counted it their distinction that they were the last whose diplomas bore the honest signature,

Simeon North,
Præses.

We found him on the confines of that mellow golden age in which he lingered so many beautiful years before God gave him immortal youth again. All the rich fruit of his scholarly years was at our service, and the *quality* of what he gave us got greater value from the rare and genial courtesy by which he made it subservient to our use.

President North matched a fine intellect with a fine soul. He showed the thorough scholar and the thorough gentleman. He was conspicuously illustrative of the harmony of the profoundest convictions and the sweetest amenities. We all held him in a high and dear regard, and it is one of the chief honors of the college and one of the most grateful memories of the alumni that he was so long and so worthily and so helpfully identified with the institution.

Herrick Johnson.

LETTER OF THE HALF-CENTURY ANNALIST,

FOR THE YEAR 1879.*

To the Society of Alumni of Hamilton College:

The duty of acting, on this occasion, as the semi-centennial annalist of Hamilton College, has been assigned to me, doubtless because, though not an alumnus of the college, this is yet the 50th anniversary of my connection with it, and besides, as no class went out from the college in 1829, there is no graduate of that year, to whom the duty could be assigned.

The last contribution to the early history of the college was from members of the class of 1828, viz.: from Hon. H. P. Norton and Rev. Dr. C. P. Wing. During that year and the one preceding, I was acting as a tutor in Yale College, and in connection with classes which have since given some eminent men to

*The Half-Century Letter is a thing peculiar to Hamilton College Commencements. It is read at the annual meeting of Alumni, and has come to be regarded by returning graduates as one of the most interesting features of the anniversary week in Clinton. The plan of appointing for each year and each class a Half-Century Annalist, originated in 1865. An attractive and valuable contribution to the History of Hamilton College might be made by publishing in a volume the nineteen letters which have thus far been presented. A complete list of these Half-Century Annalists includes the following names:

George Bristol, '15, Clinton; Hon. David J. Baker, '16, Springfield, Ill.; Hon. Edmund A. Wetmore, '17, Utica; Hon. Gerrit Smith, '18, Peterboro; Rev. John Barton, '19, Clinton; Prof. Charles Avery, '20, Clinton; Prof. Zenas Morse, '21, Wyoming; Rev. Hiram H. Kellogg, '22, Mount Forest, Ill.; Prof. Farrand N. Benedict, '53, Parsippany, N. J.; Hon. David McMaster, '24, Bath; Hon. George W. Clinton, '25, Buffalo; Hon. Joseph S. Bosworth, '26, New York; Rev. Asa S. Colton, '27, Princeton, N. J.; Hon. Henry P. Norton, '28, Brockport; Rev. Dr. Simeon North, 29, Clinton; Rev. Dr. Daniel D. Whedon, '30, New York; Hon. John Cochrane, '31, New York; Rev. Dr. Ferdinand De W. Ward, '32, Geneseo; Thomas W. Seward, '33, Utica; Hon. Thomas A. Clarke, '34, Yonkers.

the Presbyterian Church and to American scholarship. When the official notice of my appointment as professor of languages in Hamilton College reached me, I had under consideration a call for settlement in one of the best parishes in Connecticut. Without hesitation, however, I decided to accept the professorship, although I had little knowledge of central New York, and still less of the history and condition of Hamilton College. This decision I made, because, while it seemed to open a field for useful labor, it also promised to gratify what in those times was with me, almost a master passion, fondness for the pursuits and employments of academic life. With the official notice of my appointment, I received also a request, that in case of acceptance, I would attend the commencement exercises of the year, then to be held in the month of August, and deliver an inaugural address. I made my first journey up the valley of the Mohawk, in the stage coach of those times, and presented myself at the college on the day before commencement. It was with much surprise that I learned there was no senior class to graduate, and with still greater surprise that I heard an account of the causes which had driven most of the students from the college, and most of the professors from the chairs which they had occupied. These causes, it was stated, had arisen in a long and bitter controversy between the President, Dr. Henry Davis, on the one side, and prominent members of the Board of Trustees on the other. As stated by General Kirkland, then president of the board, "the captain of the ship and the crew could not agree, and it was therefore impossible to keep the vessel on her course;" and as said, and seriously maintained by another prominent member of the board, Rev. Dr. Lansing, in whose views other clerical

members of the board were known to sympathize, "under the circumstances, it was impossible to keep the ship afloat, and they ought, therefore, to clear the deck, take in the sails, and let her drift under bare poles."

If allowed to carry out the figure used by these eminent gentlemen, I can truly say, that in my first introduction to Hamilton College it presented the appearance of a bark, which, on a voyage apparently successful and prosperous, had suddenly been overtaken by a tempest, which had swept her deck, and shattered her timbers, and set her afloat, as a dismantled wreck upon the waters. To dismiss the figure—I found that ten of the trustees of the college had resigned; that of the permanent officers of the college, but two remained, viz.: Dr. Davis the president, and Dr. Noyes, the professor of chemistry; and that of the students but nine were left, and these, members of the two lower classes—that *immortal nine*, as they have sometimes been justly termed, who held their places, and regularly discharged their duties, while others forsook the institution—the *nine* who thus made themselves a connecting link between the college as it was in the early times of its prosperity, and as it has since been, in the times of its later growth and advancement. I hold that among the friends of Hamilton College, these students are worthy of being held in perpetual remembrance, and as a means of contributing to this remembrance, I take pleasure in here recording their names. They were: O. S. Williams, Benj. H. Cadwell, J. A. Woodruff, Daniel D. Pratt, Thomas T. Davis, John Cochrane, Huet H. Bronson, John Dean and Samuel Eells.

The years 1829 and 1830 present a break in the regular succession of graduated classes. The reasons for this break may be found in the circumstances stated above. Those who may desire a more full and minute statement of these circumstances will find it in a pamphlet, now rarely met with, but doubtless to be found in the college library, entitled "*Davis' Narrative of the Embarrassments and Decline of Hamilton College.*"

Without attempting to repeat what Dr. Davis in this pamphlet has given in detail, it may not be without use here to say, that after Dr. Davis had entered upon his office, as the head of the college, and while the institution was rapidly growing in public estimation, and in the number of its students, two great mistakes were made. The first was an interference, on the part of the trustees, by means of a committee, in the internal management and discipline of the college, in a case of wrong doing among the students, which called indeed for discipline, but which should have been managed and disposed of by the faculty alone. This interference, though it did not at the time interrupt the progress of the college, left in the minds of many connected with it seeds of dissatisfaction which years after bore fruits of bitterness and discord. The second mistake was a decision of the trustees, with, I believe, the concurrence of the faculty, to expend in the erection of new college edifices the permanent funds of the institution—funds which should have been kept intact and in reserve for the support of the college instructors and for the other current expenses. This, indeed, is a mistake often repeated in the history of American colleges, and destined doubtless still to be repeated as long as colleges shall be multiplied in the land, as if accumulations of brick

and stone and mortar, piled up in the form of tasteful edifices, could make a college worthy of the name, without adequate support for a board of instruction and other helps for students in the form of libraries and apparatus.

In carrying out the above mentioned resolution, to erect new college buildings, the College Chapel and Kirkland Hall were commenced and completed much as they now stand. The North college edifice, afterwards known as Dexter Hall, was also commenced; but to the surprise of all concerned, when the walls and the roofs were finished it was found that the college funds were exhausted and that the treasurer was without money for the further prosecution of the work. So the building was left to stand—windows and doors boarded up—until 1842, at which time, by a subscription started and circulated by myself, means were provided for its completion.

The exhaustion of the college funds gave occasion to a long series of special meetings of the Board of Trustees. Those meetings calling out, as they did, a a great diversity of views in regard to the management of the college, had their culmination in a crisis which well-nigh brought the institution to the verge of ruin. Among the many plans proposed to meet the case, one was to give up the college to the faculty and allow them to manage it in their own way, but depending wholly upon the receipts from students for their support. Another was to change the course of instruction, by throwing out to a large extent, the study of ancient languages and higher mathematics, and substituting in their place studies supposed to be more popular and more practical—converting thus the college into a high school, in the hope of drawing in a larger number of

students, thus increasing the receipts of the institution for tuition—a plan afterwards partially carried out by its advocates in the Oneida Institute. Still another plan was to dismiss the faculty, shut up the doors of the college, and wait for further developments. Against all these plans Dr. Davis and Secretary Williams, the father of Treasurer O. S. Williams, set their faces as a flint, and I believe it is to the persistency and firmness of those gentlemen, under circumstances of great embarrassment and in the face of a most determined opposition, that central New York is indebted for the fact, that Hamilton College still exists, and still holds an honorable place among those higher institutions of learning, which are justly regarded as the pride and ornament of the State.

I have already mentioned, that with the announcement of my appointment to the department of languages, I received an invitation to attend the commencement exercises of 1829. On that occasion inaugural addresses were delivered by Professor J. H. Lathrop, the professor elect to the department of mathematics and natural philosophy, and by myself, on subjects appropriate to our several departments. These inaugural addresses, with an address from Tutor Maltbie before the Society of Alumni, with the two customary orations from candidates for the second degree, made up the exercises of the day.

On the evening preceding commencement I had the pleasure of hearing, in the old church then standing in the center of what is now the village park, declamations from the nine students who for the year then closed, had constituted the freshmen and sophomore classes. I had been accustomed to attend similar exercises for many years at Yale, but it was my impression at the

time, that I had rarely heard better speaking on such an occasion, and never, speaking characterized by greater strength, and manliness, and self-possession on the college stage.

At the close of the vacation, which now followed, and with the opening of the next college term, Professor LATHROP and myself entered upon our several departments of instruction, with Dr. DAVIS and Professor NOYES, and Tutor MALTBIE, as our associates. At the same time there was an addition of twenty or more new students—making about thirty students in the three lower classes, and in regular attendance during the year. At the close of the year, an exhibition from the junior class was substituted for the usual commencement exercises, and as at this time, the commencement of 1830—the juniors became seniors, and there was an addition of a new freshman class, the entire machinery of the college organization, with its four classes, and its curriculum of undergraduate studies came into full operation. With the commencement of 1831, the regular succession of graduated classes was resumed, and has never since been interrupted.

I have sometimes taken pleasure in referring to the history of the two or three years which have now passed in review, not because of embarrassments and difficulty successfully met and overcome; but, because of the subsequent history of the young men who then made up the college community. In the two classes of 1831 and 1832, there were graduated in all, but twenty-two students; and any one who will take pains to make the examination, will find that rarely, in the same number of students, in this, or any other college, can a greater proportion be found who have made an honorable record for themselves in professional life, or

who have done more to reflect honor upon the institutions which have given them their preparation for the active duties of life. In this list will be found Othniel S. Williams, who for almost thirty years as the treasurer of the college, has managed its concerns, and everywhere fixed the impress of his influence upon the business department of the institution. Among them will be found Professor Asahel C. Kendrick, the pride and the ornament of a neighboring institution. There, will be found Daniel D. Pratt, once a senator in congress; also Samuel Eells, a distinguished member of the legal profession and the founder of a literary association, now widely extended into other colleges. There, will be found the names of John Cochrane, Thomas T. Davis, Henry B. Payne and John Dean, all successful lawyers, and all members of congress. There, too, will be found the names of John C. Underwood—a United States judge in northern Virginia—Hiram Van Vechten Willson, a judge of the supreme court of northern Ohio. And there, too, not to mention others, will be found that generous benefactor of Hamilton College, and patron of learning—Edwin C. Litchfield, who, amid the cares of a successful business career, has connected his name inseparably with the progress of astronomical science.

A history of Hamilton College for this period would be incomplete without a brief notice of the attempt to change its location. During the years of its decline there were not a few of its professed friends, and among them some of high standing and of wealth in the city of Utica, who professed to believe its misfortunes were attributable to its location. They professed to believe that a remedy might be found in a removal of the college to Utica—a city which even then had become

one of the great centers of wealth and of influence in the State of New York. In this opinion it is known, President DWIGHT himself sympathized, and that he did much to encourage it while soliciting subscriptions in the city. The feeling, at length, became so general that under the influence of prominent citizens of Utica, large meetings were held for the purpose of devising ways and means of bringing about the desired change. Counter meetings were held in Clinton, followed by strong protests addressed to the Board of Trustees. A special meeting of the Board was convened in the summer vacation of 1835, for the purpose of deliberation and for a decision of the matter in dispute. At that meeting GERRIT SMITH, then an influential member of the Board, made one of his characteristic speeches—maintaining, in accordance with the ground set forth by DANIEL WEBSTER in the famous Dartmouth College case, that after a college had received its charter, for a given location, and accepted its endowments while occupying that location, no power on earth can annul its charter by removal or otherwise, without a violation of the great law of contracts. The question which then came before the trustees for decision was a very grave one, because it was known that in relation to it there was a difference of views among the Faculty of the College, as well as among its friends throughout the country. The trustees promptly met the question, and gave their decision in the negative. This decision against the proposed removal, gave rise to important changes. One was the resignation of President DWIGHT, and the election of Dr. JOSEPH PENNY, as President of the College. Another was the alienation of many who had before given their support to the college. Still another, was an almost entire failure of the subscription made

in Utica for the relief of the institution This was followed by a long course of litigation, in which the college came out the losing party, and the result was, that a subscription of $50,000, secured by President DWIGHT, yielded but $40,000 as finally collected and invested.

The facts here stated, have long since ceased to be matters of interest in this community, yet they explain, at least in part, why the recovery of the college from its low state of depression, was slow and gradual.

A full account of its financial condition and progress for the last half-century, would be a most important chapter in the history of the college—a chapter full of important lessons, and admonitions. Such a contribution to its history, it is not my province now to give, I may be permitted, however, to refer to two or three points connected with this branch of our subject. After the exhausting of its funds and its consequent *crisis* of disaster in 1828, the first token of reviving strength came to the college from the will of WILLIAM H. MAYNARD. That under the existing circumstances, Mr. MAYNARD should have left the bulk of his property to Hamilton College, must be accounted one of the most remarkable acts of that remarkable man. In 1827 Mr. MAYNARD was elected a trustee of the college. As if in disgust at the contentions which he witnessed in the board, he resigned his seat in 1828. Yet, in executing his will, before his death in 1832, while acting as a member of the court of appeals in New York city, he gave the greater part of his property to Hamilton College for the endowment of a new department of instruction, which has since proved one of the most useful and attractive features of the college. I well remember how the announcement of this bequest threw a gleam of sunshine over the clouds which then enveloped the college.

Engd by H.B. Hall

S. Newton Dexter

Its moral effect upon the college itself, and upon the surrounding community far outweighed the pecuniary benefits. It showed that one who had long stood before the people as a leader in the legal profession of our State—one, familiar with the affairs of the college from its foundation, notwithstanding the adverse circumstances under which it was then resting, had yet full faith in its ultimate success, and in the measures then in progress for its renewed prosperity.

Nearly allied to this act of Mr. MAYNARD, both in its effect upon the college and upon the community, was a similar act of generosity in the endowment of the department of languages, by that noble spirited citizen and life-long friend of Hamilton College—S. NEWTON DEXTER.* Up to the time when this endowment was made, the salaries paid to the college professors were but $800. Finding this sum inadequate to my support,

S. NEWTON DEXTER was born in Providence, R. I., May 11, 1785. He died in Whitestown, November 18, 1862. His father ANDREW DEXTER, was the first manufacturer of cotton goods in the United States. His grandfather, SAMUEL DEXTER, of Boston, left a bequest to Harvard College, the income of which now goes to the Professor of Biblical Literature. His great-grandfather, Rev. SAMUEL DEXTER, a graduate from Harvard in 1720, was pastor of the Congregational Church in Malden, Mass., where he died in 1775. S. NEWTON DEXTER was prepared for college under the instruction of Rev. CALEB ALEXANDER, Mendon, Mass., who afterwards prepared the way for the chartering of Hamilton College by gathering funds and shaping public opinion. Soon after his admission to Brown University, Mr. DEXTER gave up his plans for study, to accept a business engagement in Boston. In 1815 he removed to Whitesboro, where he lived for forty-seven years. In 1824, he undertook a very heavy contract on the Chesapeake and Delaware Canal. This occupied five years, and involved an expenditure of over two millions of dollars. In 1829 he became the agent of the Oriskany Manufacturing Company, and in 1832 the agent of the DEXTER Manufacturing Company of Pleasant Valley. In 1835 he was elected a trustee of Hamilton College, and in 1838 president of the Bank of Whitestown. In 1840 he was appointed one of the Canal Commissioners and in 1850 one of the Managers of the State Lunatic Asylum at Utica. His first wife was LAURA NORTHRUP, of Athens, to whom he was married October 26, 1811. His second wife was Mrs. MARTHA RAYMOND GOLD, to whom he was married February 3, 1848.

I had sent in my resignation of the department of languages, to the board of trustees, with the intention of accepting a similar department of instruction then offered me in another institution. The board did not accept my resignation, but as an inducement for continuing my connection with the college, offered for my support the income of the new endowment, just then made by Mr. DEXTER. Under these circumstances I withdrew my resignation and continued to occupy the department of languages until 1839. And I speak of this the more particularly, because this endowment made by Mr. DEXTER, becoming immediately available, was not only the first step toward a permanent provision for the department of languages, but also toward a more generous compensation for the labor of other professors.

One other item marks another step taken toward a permanent support of the institution. In 1833 Rev. SERENO EDWARDS DWIGHT was elected President of the College. Previous to this election, his brother, Dr. BENJAMIN W. DWIGHT, who in so remarkable a degree combined the qualities of the scholar, the Christian gentleman and the exact man of business, had for some time been acting as treasurer. Under their direction and with the assistance of Professor CHARLES AVERY, the enterprise was commenced and successfully carried through of securing for the college subscriptions to a permanent fund of $50,000. In carrying forward this enterprise President DWIGHT spent one year in presenting the claims of the college before the public, while the more laborious part of the work in obtaining the pledges of money was undertaken by Professor AVERY. Before the close of the year, those pledged amounted to the proposed sum of $50,000. The labor of collecting

and investing this fund devolved upon Treasurer DWIGHT; and so successfully was this done by him that for many years, and until after the accession of Dr. FISHER to the presidency, this fund constituted the main support of the institution. The pledges of money by which it was created were mostly obtained by Professor AVERY, and I take pleasure in here adding that while the long period of his subsequent connection with the college, as one of its professors, was filled with labors eminently useful to the institution, in none of those labors did he contribute more to its permanent success and prosperity than by what he did in that year with President DWIGHT as the financial agent of the college.

The sketch now given of Hamilton College in the years referred to, would be incomplete without some reference to the aspect and condition of the buildings and grounds. Those who know the college only as it now appears, can have little idea of its appearance as seen by a stranger in the times to which I have referred. Of the buildings now standing on the college premises, the only three in use, or in such a state as to be fit for use, were the college chapel, Hamilton Hall and Kirkland Hall, while the grounds outside of the college yard, known as the *Campus*, were open lots used only for cultivation and pasturage. The process by which the college premises have been made to put on their present appearance, has been a process of slow and gradual improvement. Besides the changes in the aspect of the older buildings, much has been done under the direction of the committee having that matter in charge; for the re-arranging and improvement of the grounds, and in the provision of new buildings and increased facilities for instruction, in the chemical and astronomi-

cal departments. The means for making these improvements were mostly obtained by the sale of scholarships, an effort commenced in 1852, on the recommendation of the college faculty, and with the sanction of the trustees; but made successful by the combined labors of Prof. Charles Avery and the late Dr. Lathrop, of Auburn. A large sum was thus raised and expended in fixed and permanent improvements which have entirely changed the aspect of the college, and which have given to its grounds a beauty and attractiveness not surpassed, it is believed, by those of any other institution in the land.

My own connection with the college as an officer of instruction—though not as a trustee, was terminated in 1857. That year, it is well known, like the year 1873, was one of financial distress and disaster to the whole country. That it brought serious embarrassment and stringency to the college treasury can be no matter of surprise to those who still remember the financial difficulty which in that year pervaded every department of business enterprise throughout the land. How this embarrassment has been met and partially overcome, is well known to all the friends of the institution. It has been to me personally an occasion of rejoicing, and of increased interest in the prosperity of the college, that so many of those, who were once my own pupils, and with whom I was formerly conversant in the relations and duties of college life, have most generously contributed to its means of support; and this, not only in the ordinary process of adding to its funds, but by so adding to them as to connect their names permanently with its prizes for the higher grades of scholarship, with its departments of instruction liberally endowed, and with the very buildings which occupy the college grounds—destined there to last and be remembered, I

trust, as long as Hamilton College shall continue to exist.

In 1839, when called upon to assume new duties and responsibilities in the college as its presiding officer, I had occasion, in my inaugural address, to use the following language:

"Many of those elements of prosperity in colleges which are the most unfailing are those which time only can produce. That fruit of their labors which results from the affectionate regards of a wide and influential circle of alumni, they can not hope immediately to realize. Most colleges, too, find it matter of painful experience that it is not until they have become so far established as to assume the importance of fixed points in the eyes of the community, that its members are accustomed with confidence to look to them as places of education, while they give to them a steady attachment and support. In these elements of prosperity, and in the moral and classic associations which are clustered around them, the colleges that were early planted in our country, are a thousand fold richer than in the silver and gold, with which almost two centuries have replenished their treasuries. The scholars who have enjoyed their advantages, look back to them with pleasing remembrances from the cares and toils of active life. When as fathers they lead back to them, for education, the children of their hopes, it is a matter of rejoicing that they are able to commit the care of their offspring to the same foster mother, that cherished their own intellectual infancy. After the colleges have secured such an interest in the hearts of many alumni and many parents, they rest upon a foundation far surer than any which mere wealth or popular feeling, excited by temporary causes, can ever afford. But such

a foundation time and persevering labor only can impart. The friends of youthful colleges like our own must be contented to toil and wait for it. He who plants the acorn, may indeed see it germinate and grow, but he knows that posterity alone will look up to the full grown oak. In the mean while it will have planted deep its roots in the rugged soil, and spread out wide its arms in the face of heaven. The thunderbolt may then fall upon it, but it will stand. The tempest may battle with its trunk, and howl through its branches, but it will remain unbroken. Thus should it be with colleges. They who plant, and who foster them in their infancy, should feel that they are laboring for coming generations, and take care that their work is so accomplished that posterity may have occasion to bless them for their labors."

Forty years have now passed since I had occasion to use this language, and in the review of these years, in their relation to Hamilton College, I find abundant illustration and confirmation of the sentiments then expressed. Not one of these years has passed without adding to the number of its graduates, and thus increasing those elements of strength and of power which are only found in the loyal and unwavering attachment of a numerous and widely extended circle of alumni.

Did time permit, and the proprieties of this occasion allow, I would here gladly add extended notices of the many officers and instructors with whom, during the twenty-eight years of my active service in the college, I became associated, and with whom I labored in the regular routine of its duties. Some of these, viz: the two treasurers of the college, Othniel Williams, the elder, and Benjamin W. Dwight; and of its instructors, Pres-

ident Davis, Dr. Noyes and Professor Catlin—names ever to be loved and revered, it was my lot to follow to their graves, and by funeral discourses to share in the public tokens of respect paid to their memory.

Others, and these not a few, having left the college, because they found elsewhere more inviting fields of usefulness, have long since in those fields reached the end of their labors. It is thus that Dr. Sereno E. Dwight, for two years the president of the college, and Dr. Joseph Penney, for four years his successor; Professors Lathrop and Hadley and Maltbie and Wayland and Smith and Mandeville; Tutors H. P. Bristol and I. H. Brayton—all once holding honored places in the list of our instructors are now found on the catalogue with the significant mark, which indicates that they too have finished their lives of labor and of usefulness. The bare mention of their names and I here record them with deep sentiments of respect for what they have been, and what they have done, is enough to show how many elements of power and of influence in the years which are passed have contributed to the growth and progress of our college, and how much in all cases, drawn from the lives and the labors of individual men is requisite to the building up of a great and well constituted institution of learning. That Hamilton College may thus continue and go on and prosper, is the earnest wish and prayer of the subscriber,

Simeon North.

OBEDIENCE IN DEATH.

A Discourse, Delivered in the Chapel of Hamilton College, September 13, 1849, at the Funeral of Professor Marcus Catlin.

BY REV. SIMEON NORTH, D. D.

Deuteronomy 32 : 48—50. And the Lord said unto Moses that self-same day, saying, Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, and is over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession. And die in the mount whither thou goest up, and be gathered unto thy people as Aaron thy brother died in Mount Hor, and was gathered unto his people.

Subjection to death is an incident which the Author of our being has attached as a condition to life itself. It is so recognized by all who live; and yet, it is with widely different sentiments, that by different minds this condition is contemplated. By not a few, it is regarded as a matter of stern, but unwelcome necessity—a necessity for which they seem to be aware of no sufficient reason, and to which they submit as to all physical evils, because from its dominion they have no power to escape. With silent apprehension they see the work of death going on around them, as one and another fall from their places, and disappear from the spheres of life and activity, in which they have been accustomed to move, and to make themselves known and felt among men. In their view, death is an indefinite something in the track of their coming experience, which is simply to be met. When in the prospect of their own departure, they see the signs of dissolution gathering around them, they either sink down into a hard and gloomy despair, or strive to rally themselves

Marcus Catlin

PROFESSOR MARCUS CATLIN.

HAMILTON COLLEGE.

into a state of unnatural and fool-hardy indifference. This then is one of the aspects under which death is contemplated by men—a stern and unwelcome necessity.

It is a widely different aspect of the subject which is presented in our text; and which we are invited to contemplate, in the experience and example of that eminent servant of God, the leader and law-giver of Israel. As here viewed, it is seen to be a matter of religious obedience; an event indirectly involving the highest obligations and duties resting upon man as an accountable being. A few considerations will show that this is the only true and proper view to be taken of the subject of death.

I. Let then the fact be noticed, that in our text submission to death is made a subject of special and specific command. By a series of marked interpositions from Heaven, Moses had been raised up, and qualified for the position, to which he had been assigned by Providence, and which he filled with such consummate ability. At a time, when he was ignorant of the career of glory and distinction, which God had marked out for him, he chose rather to cast in his lot with his enslaved countrymen, than to be known as a member of the royal family, in the court of Egypt. From the place of a shepherd, he became, by divine appointment, an ambassador of Pharaoh, bearing a message which God had commanded him to announce. Having successfully prepared the way, for the escape of his countrymen from the house of bondage, he led them through the perils of the sea and the wilderness, and after long years of wandering and suffering brought them safely to the borders of the promised land. During all this time, he had been the medium of communication be-

tween God and the people of Israel. He had received and promulgated the law, and appointed the sanctions by which its authority was to be supported. He had organized a government, and taught the people that their own happiness was to be found only in obedience to its exactions. He had marked out the great features of the Jewish ritual, and made known in what ways God was to be approached and worshiped. He had also habituated the people to the discipline and patient endurance of the camp; and prepared them for those conflicts, through which it was necessary for them to pass, before they could come into full possession of the promised land. When these things had been accomplished, his work was done. His eye, we are told, was not yet dim, nor his natural force abated; and yet, for reasons which God deemed sufficient, this was made the end of his wanderings, as well as the close of his existence upon the earth. By the special command of God, he went up from the plains of Moab into Mount Nebo, and having there, from Pisgah, its loftiest summit, surveyed the land of promise, yielded up his life, and was gathered to his people.

Now in these facts drawn from the history of Moses, we deem this worthy of special notice, that every step which was taken by him, preparatory to the termination of his career, was taken in a spirit of unhesitating obedience. It was this, which prompted the blessing which he pronounced upon the people, and the song of exulting praise in which he magnified the goodness that had thus far in safety led them on their way. It was in this spirit, that he transmitted to Joshua, as his successor, the authority, which by divine appointment he had hitherto exercised as leader and commander of Israel. It was befitting that the closing act of such a

life should also be an act of religious obedience, and it was hence that by special appointment from God, he betook himself to the mountain top; and with none present to witness the transaction, but the Being who had appointed the time and the place, there closed his earthly existence.

II. In the second place, let it also be noticed, that not only in the example of our text, but in the illustrations and general teachings of the Bible, death is presented as an event, for which definite preparation is to be made. Life itself is there indeed exhibited as a continued preparation for death. All the duties with which life is filled up; especially, the duties devolving upon man as a moral being, are presented as bearing directly upon the work of preparation for that event which in the progress of every such being is held up as the grand crisis of his existence. In his moral and spiritual relations, every man is bound to be what Moses was, the friend and servant of God. Nay more, under the light and teachings of the gospel, every man is bound to be the friend and follower of Jesus Christ. It is by becoming such, and living as such, that preparation is to be made for death; and a distinct item in the work of this preparation is to be found in everything which enters essentially into the life and character of a sincere and faithful follower of Christ. In the retrospect of a life spent in sin, does he sincerely repent and resolve that henceforth he will consecrate himself to the service of God? That is an element in the work of preparation of which we are speaking. In view of his lost condition as a sinner, and his utter inability to atone for past offences by satisfying the claims of God's justice, does he exercise unwavering faith in the blood of Jesus Christ? That is another

element, in this work of preparation. In view of his own weakness and his inability successfully to combat the enemies of his salvation, does he cherish a humble sense of dependence upon God's assistance, and the guidance of God's spirit? Here is another feature of the same great work. In his daily walk and conversation as a Christian, does he strive to cultivate and exemplify before others the graces of the Christian character, walking as Christ walked, and living as he also lived? Is his a life of habitual communion and intercourse with God, by prayer, by meditation, by worship, and by the diligent use of other appointed means of inter-communication between God and man? Is his a course of active and devoted obedience to the will of God, in the consecration to his service, of time, and talents, and influence, and property; nay, of life itself? Here, then, are other grand elements in the work referred to; and it is thus, that whatever comes within the sphere of man's accountability as a moral being, whatever pertains to him as a child of God, and a follower of Jesus Christ, should be recognized as having a place in the great business of making himself ready for the hour of death. This is the peculiarity of his being, if like those of the Jewish lawgiver, his days are spent in the service of his Maker, that the very process of living is itself a preparation for dying. This relation of the one to the other, God himself has appointed, by prescribing the duties with which life is to be filled up; and it is thus that he is teaching us to regard the termination of life, as an event with which high and sacred obligations are connected.

III. In the third place, let it be observed that not only is death an event for which preparation is to be

made in the discharge of religious duties; but one, in the prospect and experience of which peculiar and appropriate feelings are to be exercised. It appeals to the sensibilities of our nature, not less than to its capabilities for duty and action. Nor is it a blind and indiscriminate appeal which is thus made. It is not simply, that we should be agitated with emotion in the near prospect and experience of death; but that our emotions should be those which are appropriate to beings like ourselves, under such circumstances—beings moral, accountable and immortal; beings deserving to perish on account of transgression, and yet capable of being saved through faith in the atoning blood of Jesus Christ.

1. Among the feelings thus to be exercised, we should recognize, as not least important, a cheerful resignation and acquiescence in that will of the Creator, which has made us subject to death, and which has fixed the time and place of its occurrence. That is a memorable instance of such acquiescence already noticed in the example of our text. After long years spent in wanderings over the desert, and in struggling with hardships almost without a parallel, the Jewish lawgiver, with the people entrusted to his guidance, had reached what seemed a near approximation to the end of their journeyings. The promised land was now in view. The object for which he had toiled, and prayed, and suffered seemed just within his reach, when he was summoned to the heights of Nebo, and required there to yield up his breath. He recognized in that summons the voice of Jehovah. A repining word fell not from his lips. No rebellious feeling found place in his heart. The last act of his life was an act of cheerful

obedience; and in this is found an example which all may well strive to imitate. Knowing that God has fixed the boundaries which we may not pass; and that by his Providence, he is most wisely controlling the issues of human existence; assured as we must be if we are his children, and possess the spirit of Moses, in his solitary death upon the mountain top, that God knows both in regard to life, and the termination of life, what is best for us, and for others, we are to submit even in death without a murmur. At his bidding we are to hold ourselves ready to embark upon the tide of his Providence, though we may know it will quickly bear us to the end of our course. Nor should we linger or hesitate, notwithstanding we may have earthly hopes long cherished just budding into fruition, and schemes of enjoyment, and enterprise, and usefulness that seem just reaching the point of successful accomplishment. God's glory even, the honor and advancement of his cause may seem to be involved in the consummation of these hopes and schemes; yet should we remember that he who raised up Joshua as a leader in Israel, and a successor to Moses, can take care of his own cause; and if need be, can find other agents for the accomplishment of his purposes.

2. But while we thus acquiesce in the appointment, which has made us subject to death, and which has fixed the time and place of its occurrence, there should also be childlike trust in the goodness and wisdom of the Being, who has made this appointment. This is none other than that sentiment of faith, the exercise of which is so constantly inculcated in the word of God, and of which such memorable examples are found, not only in the experience of Moses, but in

the lives of the earlier fathers and founders of the Jewish church.

"By faith, Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose maker and builder is God." The appointment, which separated him from the home of his fathers, and which required him to become an exile and a wanderer in a far distant land, doubtless seemed to the patriarch strange and mysterious. Yet he questioned not the wisdom, or the goodness of that appointment. His faith in both possessed the power of an influential and practical principle; and therefore, while going out into a land of strangers, and sojourning there, he still trusted in the providence of a covenant-keeping God; looking still and ever for a city to come, whose maker and builder is God. There can be no emergency in the history of a moral being, in which the exercise of this faith is not appropriate and necessary. Most of all is it necessary in that emergency so trying and fearful which separates the soul from the body—that crisis, which forms the transition between time and eternity, and which marks the boundaries between probation and the infinite realities of a retributive state. Human succor is then no longer available. Earthly dependencies then lose their power to afford support. The tabernacle, in which the soul has dwelt, and through which, as by a thousand ties, it has been connected with the material world, is about to be taken down. An untried ocean is before it, and unless, in

the exercise of an unwavering faith, it can find sure ground, on which to rest the anchor of its hopes, it will be driven and buffeted by overwhelming fears, and perhaps, as in a night of clouds and rayless darkness go down, and disappear from the eyes of men.

3. But, among the feelings appropriate to the hour of death, in those who come to that hour fully prepared, are also joyful anticipations, in the prospect of those rewards which are in reserve beyond the grave. Such rewards have been pledged, and made sure in the promises of Him who can not lie. "To him that overcometh," says Jesus in the language of the revelator on Patmos, "will I grant to sit with me with my father in his Throne." And yet again he says, "Write, blessed are the dead, which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." It is the right, and the privilege of all, to whom these assurances are addressed, to rise above the bondage of their fears, in the prospect of death. We do not say, that all such may be able to triumph, and exult as did the apostle, when he exclaimed, "Oh death, where is thy sting? Oh grave, where is thy victory?" Such exultation is not vouchsafed to all true disciples; not even to all, who like Paul, are conscious of having fought a good fight, of having finished their course, and kept the faith. Their view of the Canaan of rest, like that of Moses, may be unclouded, but they may not be able to lift up the voice in songs of triumphant gladness. They notwithstanding forego their right and their privilege, as the servants of him, who was himself triumphant over death; they abandon their birthright as the new-born children of Jesus Christ, and with him heirs to an

inheritance, incorruptible and eternal in the heavens, if they do not dismiss their fears, in the near approach to death; nay, if they do not cherish a joyful hope of glory, and honor, and immortality beyond the grave. Provided they have in full exercise the faith, which has been described; if that faith, when directed to the scenes of the future world, is able to clothe those scenes in forms of living reality, why should they not be joyful, in prospect of the change which awaits them? They may feel the currents of life slowly ebbing away. In the failing of their senses, all material objects may become dim and indistinct. They may feel upon their bodies, a hand whose power they can not resist, taking away the supports of their earthly habitation; unloosing its framework, and giving up to decay, and disorganization, the very materials of which it is composed; and yet theirs is the assurance of having that within them, which death can not reach, nor the grave confine—something, by virtue of which they are recognized as God's immortal creatures, and heirs to an inheritance higher and better than all the delights of sense: nay, than all the gifts of the earth, could they be made a lasting and unfailing possession. From the crumbling wreck of its earthly habitation, from the scenes and material forms, with which it has been conversant, but which are now as objects waning in the distance, the soul of him whose trust is in God, may look away to mansions in the heavens, knowing that they have been provided by Jesus Christ himself, and that as a city of celestial workmanship, whose maker and builder is God, their foundations shall never fail.

The topics, to which our attention has thus been directed, in the discussion of our text, derive special interest and appropriateness from the circumstances of

the present occasion. In his Providence, God has removed from this community one of its most prominent members, and from this College one of its most honored and successful teachers. While we bow with Christian submission to this dispensation, it becomes us to gather up the lessons of instruction which it gives, and to impress those lessons upon our minds, for our own improvement; and especially, as incentives to diligence in the great work of preparing for the time of our own departure.

In the history of one whose days, like those of Professor CATLIN, have been spent in the quiet and retirement which usually characterize the student and college-instructor, we are not to look, as in the history of those whose sphere of action is the camp, the popular assembly, or the senate house, for incidents that startle by their brilliancy; or that surprise and over-awe by the magnitude and grandeur of their results. To him, notwithstanding, belongs a field of effort no less useful and important; and if measured by their ultimate bearings, his too are achievements no less worthy of remembrance, and commemoration.

Professor CATLIN was born in 1805, at Winfield, in Herkimer county, in our own State. In 1823 he became a member of the Freshman class, in this College. Of the incidents of his college life, we have learnt but little, except as testified by those who were his instructors, that he was characterized by those qualities of diligence, and regularity, and perseverance in the pursuit of knowledge, which ever mark the successful student. While as a general scholar, he was distinguished among the best of his associates, he was pre-eminent in that department of study, which he has since so diligently cultivated, and of which, as an officer of the college, he

has been so successful and eminent a teacher. While a member of the Sophomore class, and in the progress of a college revival, he received his first religious impressions: or rather, those impressions, which first resulted in a saving change of character, and which brought him, as a humble penitent, and believer in Christ, to the indulgence of a well grounded Christian hope. The profession of religion, which he soon after publicly made, he has ever since adorned with a steadiness, and consistency, and it is believed, with an ever growing attachment and devotion to the Savior's cause, which have rendered his a most impressive, and instructive example to all who have known him. After the completion of his college course, he spent several years as a teacher of a select school in New Jersey. In 1831, he was elected a tutor in this college; and in 1834, appointed to the Professorship of Mathematics and Astronomy, then vacant—a department of instruction which he held, and the duties of which he continued to discharge, to the time of his death.

Such, briefly, have been the incidents of Professor Catlin's life. The language of studied eulogium would be unsuited to the solemnity of this occasion. We should yet fail in justice to the eminent worth of our deceased friend, did we not say, that in all the relations in which he has lived and acted, his has been an example worthy of the Christian disciple and the Christian scholar—an example too, worthy of being imitated, and held in lasting remembrance, by the many who have known and loved him. With what fidelity and conscientiousness he has discharged the many duties resulting from his domestic and social relations is well understood by those who hear me, and I need not commemorate the excellencies of character, which

were thus manifested. As little, need I speak of his strong and vigorous intellect, rendered doubly vigorous by constant use and cultivation: of his extensive and scholar-like attainments, especially in that department of study to which he was chiefly devoted: of his simple and unaffected yet dignified manners: of his kind, conciliating deportment, both in his intercourse with his fellow instructors, and with the classes which enjoyed his instructions: of his fidelity, and steadiness, and eminent ability in discharging his official and professional duties, as a college instructor: nor, finally of that simple hearted, devoted piety, which was at once the crowning virtue of his life, and his preparation for a happy and peaceful death. It has been, in the manifestation of these virtues, not simply on rare and great occasions, and with the studied design of impressing the multitude, and winning for himself the applause of a momentary, and factitious distinction; but in the hourly intercourse and the business of every day, and common life, that Professor Catlin has become known in this community, and has secured for himself a lasting place not only in our respect for him, as a man of science and high professional attainments, but in our cherished regards toward him, as a citizen, a friend and a Christian brother.

The closing scenes of Professor Catlin's life were characteristic of his mind, and in beautiful harmony with its well known habits and peculiarities. Though possessed of keen sensibilities, his was a mind of singular calmness, and self-control, a calmness, which as in waters that are still, is the index of unseen depths below. His, too, was the habit of doing in its season whatever his hand found to do, and it was but natural that these characteristics should be exemplified in the

closing hours of his life. Soon after he was seized by his last illness, apprehensive of its character, and as if anticipating its fatal termination, he applied himself with his accustomed self-possession, to what he deemed a necessary adjustment of his worldly affairs, and the setting of his house in order for the time of his departure. He communicated with his pastor in regard to his own state, and his religious feelings in the prospect of what was before him. He gathered about him his family, and gave to all the council which was appropriate to their ages and circumstances. In the ordinance of baptism, he dedicated those who had not yet received this rite to the care and guardianship of a covenant-keeping God. These things accomplished, his work was done, and when at length death came, it found him ready and prepared, waiting with the Christian composure and resignation of one who knows in whom he has trusted, and who feels that the anchor of his hopes is on the rock, and will not slide. Who will not feel, in view of these facts, that there is not only instruction, but moral beauty in the death of the Christian? Who will not exclaim, in the words which God has inspired: "Let my death be that of the righteous, and let my last end be like his!"

In conclusion, we deem it appropriate to recur to the general subject of discourse, and to derive from it considerations, fitted at once to console and to instruct under this dispensation of God's providence.

1. It teaches not only the duty of submission to that arrangement, by which we are ourselves made subject to death, but submission under all the bereavements occasioned by death, in the circle of our friends. Heavy and painful, as such bereavements may be;

overwhelming as may seem the calamities, which they bring, yet he who has appointed such bereavements and calamities among the allotments of our earthly pilgrimage, is ever ready to afford sustaining grace and support. It is his own promise, that his strength shall be made perfect in the weakness of his children. It is his own assurance, that he giveth relief to the widow and the fatherless. It is in the words of paternal love and tenderness that he says to the mourning and stricken spirit, "Fear not, for I am with thee. Be not dismayed, for I am thy God." We commend these assurances, as grounds of consolation to the mourning and afflicted of every name, on this occasion. We would ourselves derive support from them, under a sense of common bereavement.

2. Let us also remember, in view of this dispensation, that the death of the wise and the good, should ever prove an occasion of admonition and instruction to the living. As contemplated in this discourse, death is not a mere necessity, to be met and submitted to in our passage to the future, because it can not be shunned. The Stoic may so regard it, but not the Christian disciple. It has ever been so exemplified, in the experience of the worldling and the unbeliever, but not so in that of him who met his fate on the heights of Nebo, nor of him by whose example we are warned and instructed on this occasion.

As here witnessed, death is seen to be a great event, of high and momentous import—the grand crisis and consummation of our mortal existence, the closing up of earthly accounts and responsibilities, the sundering of earthly ties and relations and friendships; and as a consequence of all this, a transition to a state of change·

less retributions in the world of spirits. Under this aspect of it we may gather instruction from the scenes here passing before us. Our friend and brother, though dead and silent, still speaks to us in the councils of wisdom and heavenly instruction. He speaks, in the memory of a life diligent and well spent in the service of God and of man. He speaks in the virtues and graces by which, through years of Christian fidelity and diligence he adorned his profession, as a disciple of Jesus Christ. He speaks, in the spirit of obedience and of acquiescence in his Father's will, with which he met the summons of death, and shed over the darkness of the grave the hallowed light of a Christian's hope, and the glory of a Christian's destiny.

Let us treasure up and garner in our hearts these teachings of a wisdom better than all human learning. Let us be admonished of the hour of our own departure, and hence gather fresh incentives to diligence in that work of preparation, for which life has been given, and without which life itself will be forever lost.

PROFESSOR CATLIN'S HOME-LIFE.

My Dear Sir:

In reply to your request to send you my recollections of the home-life of Professor Catlin, I would say that anything that I can do will only be fragmentary and unsatisfactory, at best, after the lapse of so many years. I conceived from the first a high idea of Professor Catlin's true, strong and almost faultless manhood, of his very marked natural abilities, of his extensive attainments, of his exact and careful scholarship, of his far-sighted intuition and grasp of mathematical and kindred sciences, of his finely moulded and transparent character—an idea which everything in his professional and daily life confirmed and deepened. In such a light he stood out before my mind during nearly four years of intimate daily acquaintance and intercourse with him. His mind was so clear, and his faculties where under such admirable discipline that he never seemed to fail of grasping whatever topic he was considering. He seldom failed in judgment, and never seemed to lose an idea once his. In preparing for college he went through the Latin Grammar in eight lessons, and was admitted after two terms of preparatory study. Many of his students will remember the marvels he would accomplish with the Differential and Integral Calculus. So rapid and almost unerring were his mathematical intuitions and deductions that a problem could hardly be stated before he would give the solution. The writer was once with him in the garden when a gentleman from New England called to submit a difficult problem, which other mathematicians had tried in vain to solve. When asked to state the problem, the gentlemen went through with a long

oral statement. With that expression peculiar to him, when his mind was concentrated on a difficult question, Professor CATLIN asked for a second statement. After hearing it the second time, he promptly replied that the problem involved a contradiction of terms, and could not be solved. Then in a few words he clearly explained the whole difficulty.

The deep interest Professor CATLIN felt in all related to the best interests of the college, his extensive influence in its behalf, and the esteem in which he was ever held by students and all associated with him in the work of instruction were marked evidences of his wisdom and worth in a far wider field than that of his own department. In his home-life, as well as in all relations to the college and the chair he so truly adorned, he was almost an ideal character. The reserve under which he sometimes held himself in public, were entirely thrown off in his home. Here all his best qualities, his mental, moral and social characteristics were given their fullest play. His imagination, wit, humor and emotional nature, his rich stores of fact and illustration were freely used. Benignity, refinement, contentment were here blended, revealing him as the devoted husband, the loved and loving father, the esteemed and delighted host. His large intelligence and appreciation of the vital questions then agitating society, gave him the mastery of very profitable themes for conversation. While he lived for the college and the good of all who came under his influence, the central inspiration of his life was in his own home. This was a well organized and admirably sustained Christian household. Nothing was lacking here that is essential to an orderly, refined and elevating family life, crowned by all that is sacred in religion. Family government was as instinctive and

unforced as that of the class-room. The Sabbath in his family was marked by the same Christian propriety and beauty that characterized his secular and domestic life. The week done, books and periodicals where removed and their places supplied by those of a religious character. Family worship was never omitted. This was always a scene of order, quietness and tender interest. His last illness was very sudden and painful, yet his abiding trust was firm and peaceful to the end. The college has lost many gifted sons. It could lose but one MARCUS CATLIN.*

BYRON BOSWORTH.

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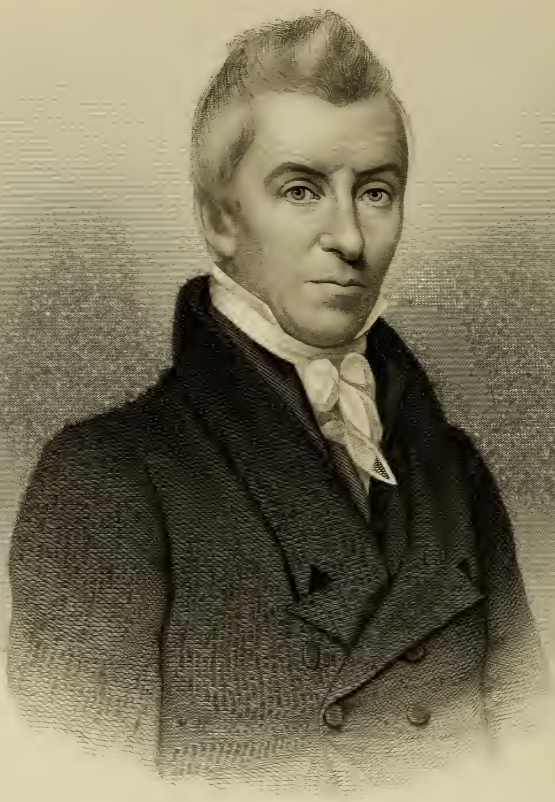
*Professor CATLIN died October 11, 1849. After thirty-four years of singular devotedness to the duties of a mother, Mrs. PHILENA HUNT DEAN CATLIN was buried beside her husband in the college cemetery, October 19, 1883. She was born in Deansville, September 1, 1810, and died in London, England, June 16, 1883.

In no sense was Mrs. CATLIN an ordinary woman. Even a casual acquaintance would recognize her pronounced and most excellent qualities of intellect and heart. She found new resources in the presence of sudden peril and difficulty. She knew how to bring about desirable results by the exercise of

> "The reason firm, the temperate will,
> Endurance, foresight, strength and skill."

To those who enjoyed her friendship during the many changes, trials, and joys of her long life, her rare example of cheerful, and hopeful endeavor will be a comfort and a good inspiration. Her daily life was in keeping with her descent from a Quaker father and a Huguenot mother, and one of her last commands to her children was that they "Must try to make the rough things smooth." While she was always a true woman, with no lack of womanly gifts and household graces, she was not without the sterner qualities that make resistance to wrong and oppression. She believed in the proper use of influences and agencies for protecting the young, the tempted and the friendless. She loved the Bible, and held fast to all hopes and duties that are sustained by faith in the Bible. She loved her country, even when it was a love that called for Spartan patriotism. She loved the college where her husband, her two brothers and one of her sons were prepared for eminent usefulness, and where her son-in-law, Professor H. C. G. BRANDT, now fills the chair of the German and French languages and Philology.



Engraved by J. C. Buttre N.Y.

H. Davis

REV. HENRY DAVIS, D.D.

SECOND PRESIDENT OF HAMILTON COLLEGE.

A USEFUL LIFE AND A PEACEFUL DEATH.

A Discourse, Delivered in the Chapel of Hamilton College, March 10, 1852, at the Funeral of Rev. Henry Davis, D. D.

BY REV. SIMEON NORTH, D. D., LL. D.

Acts 13 : 36.—For David, after he had served his own generation, by the will of God, fell on sleep and was laid unto his fathers, and saw corruption.

These words constitute a part of the address of St. Paul, in the Synagogue of Antioch. His theme on this, as on other occasions, was Christ and him sacrificed. His object was, to enforce upon the consideration of his hearers the claims of Christ as the true Messiah; and this he did, by a reference to the incontestible fact of his resurrection, and his triumph over the corruption of the grave. From the Psalmist he quotes the declaration—"Thou wilt not suffer thy holy one to see corruption." And this he argues must have been a prophetic annunciation of the Messiah's resurrection: since the Psalmist could not have used this language respecting himself, for the reason stated in our text. "For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

I direct attention to these words for the incidental circumstance which they so clearly bring to view—viz.: the connection between a useful life, and a peaceful death. The reference which they make to the death of the Psalmist, is in the use of the very appropriate emblem of sleep: and they naturally suggest, as topics befitting this occasion, *the characteristics of a use-*

ful life, like that of the Psalmist: the characteristics of a peaceful death, like that which was allotted to him: and the relation which such a life and such a death sustain to each other.

I. In describing a useful life, I shall bring into view those features only which are suggested by the terms of our text.

(1.) It is appropriately represented as a *service.* In that service the Psalmist discharged the duties and fulfilled the ends of a most useful career. In every part of his life, he was characterized by unremitted diligence and activity. The high station which he occupied he seemed never to regard as ground of exemption from the toils of a laborious life; and the ample means of indulgence, which that station placed at his command, had no power to seduce him into indolence, or to withdraw him from those high and sacred duties, to which in the providence of God he had been summoned.

Thus too with every devoted child of God: if he fulfills the obligation of his profession, and is faithful to himself and to others, his life will be one which may be fitly represented as a service: and it is hence, doubtless, that this language is so often employed, as descriptive of the Christian life in the New Testament. In addressing the Romans, the apostle Paul says, "For God is my witness, whom I *serve* with my spirit in the gospel of his Son." To the Colossians he says, "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Jesus." In the opening of his gospel, St. Luke represents this as the very end and purpose of our redemption through Jesus Christ. His language is, "that he would grant unto

us, that being delivered out of the hand of our enemies, we might *serve* him, without fear, in holiness and righteousness before him, all the days of our life." The sacred writers thus habitually conceived of the Christian life, and spoke of it as a service. They did so, doubtless, not only because the claims of Christianity are high and exclusive, demanding the consecration of the whole man, but because their own experience of that life had taught them to regard it as one of toil and exhausting labor. To them it proved indeed a service, tasking both mind and body, exposing them to perils by sea and land, and resulting finally in the sacrifice of life itself.

(2.) A second characteristic of a useful life is, that it is directed to *the service of one's own generation.* With what truth this is ascribed to the life of the Psalmist, must be obvious to every reader of the Bible. The record of his life is one continued record of labors, having for their end the good of the people, who had been entrusted to his government and care. It was for this object that he subjected himself to the hazards of warfare in the open field, as well as the arts of those secret enemies, who under the guise of pretended friendship, were so often plotting his destruction at home. For this object he labored in the council, devising means for advancing the glory and prosperity of his beloved people. For this he spent days and nights in the communings of the secret place, seeking the guidance of that wisdom, and the support of that strength, which God only was able to impart. And how useful was his life, thus spent in the service of his generation, we may infer from the success which attended his administration, and from the prosperity which crowned

his people, and made Jerusalem, during his own and the subsequent reign the glory of the whole earth.

This feature, which so remarkably distinguished the life of the Psalmist, is characteristic of every useful life. It may indeed be the lot of few, to move in a sphere of usefulness so wide and conspicuous: and few may have the means of projecting and executing plans of usefulness on a scale so grand and magnificent. Yet to no Christian, not even the humblest, can be denied the privilege, if he will but aspire to its possession, of being useful to the generation in which providence has cast his lot. He can at least be diligent in business, and by the right use of that strength which God has given, can confer benefits upon others. In his habitual walk, and in his intercourse with others, he can diffuse around the savor of a meek and quiet spirit—exemplifying thus the virtues and graces of the Christian character. Nay, he can do more than this. By his interest at the throne of grace, he can move the arm that moves the world; and thus, by his humble petitions, he may give impulse and direction to that agency which is working out the moral renovation of the age in which he lives. All this may be done by the humblest disciple, so that it is to no exclusive privilege—no royal prerogative, that reference is made by the sacred writer, when he says of David, that *he served his own generation.*

(3.) A third characteristic of a useful life is, that it is directed and regulated by the divine will. Of David it is said not only, that he served his own generation, but that he did it *by the will of God;* and this brings into view another important and notorious fact in relation to that distinguished personage. In what he was accustomed to do, he recognized his obligations, and his

accountability to divine government. He made not his own will the rule and standard of his conduct, but the will of God. He spent his life in labors for his generation, not because of the ultimate relation of those labors to his own aggrandizement, but because of their subservience to the honor and glory of God. His life indeed presented occasional exceptions to what is here said: but when we affirm that his was not the obedience of a perfect conformity to divine law, we only say that his were the frailty and instability of our own common nature. Notwithstanding such occasional exceptions, his was a most memorable and illustrious example of devotedness to his Maker's will. It was in obedience to that will that he achieved those results, so useful and glorious to the generation in which he lived; and it was the consciousness of this, which enabled him, so often and triumphantly, against the slanders and plottings of his enemies, to appeal to the sincerity and rectitude of his purposes before God.

What was thus true of the Psalmist must in some degree be true of all who are entitled to a reputation for usefulness, in their day and generation. What they do they are accustomed to do by the will of God. His law is recognized by them as the standard of human conduct. Losing sight of self and selfish aims and motives, they find in the authority of God and in God's glory at once the rule and the end of their doings,—the high standard which regulates all their aims, and the glorious object, towards which those aims are directed.

II. I pass on to notice that our text represents a peaceful death under the similitude of sleep. It is not here alone that this similitude is employed. Both in

the Old Testament and the New, it is often used as descriptive of the death of the righteous; and this, it would seem, not merely because, between sleep and death, in all cases, there may be traced many points of analogy, such that the one may justly be deemed an emblem of the other; but because, in the case of the good man, who dies peacefully after having spent a useful life, this analogy is peculiarly striking.

(1.) It implies a calm and peaceful state of mind. It is only when the mind has been brought into such a state, that sleep will deign to visit the couch of him, who at night seeks repose, after the toils and labors of the day. Those toils and labors must be forgotten: the fever of his brain must be quieted: the excitements of appetite and passion must subside, and then sleep will come and spread her dominion over both mind and body. It is thus that death comes to him who gives himself up to his final repose, after the engagements of a useful life, spent in the service of his generation. Calm and collected in mind, at peace with himself, and at peace with others, he lies down, and yields himself up to the approach of death, as if he were going to his nightly repose.

(2.) But our text also implies, by the analogy which it brings into view, a state of readiness for death, as if one wished repose from the toils and exhaustion of a laborious and diligent life. It was thus with the Psalmist. The measure of his days had been spent. Its end had been accomplished. The benefits which he had conferred upon his generation, and which, through his instrumentality, were still in reserve for posterity, had marked his life as one of unparalleled usefulness.

His work was done, and he was therefore ready to depart. The powers of nature were exhausted, and needed repose. Such a feeling of readiness was expressed by the apostle to the gentiles, when he declared, that he had fought a good fight, that he had kept the faith, that he had finished his work; and therefore, under the assurance that there was in reserve for him a crown of life, he was willing to depart and be with Christ, as that which he deemed the far better and happier lot. When death comes upon those who are thus ready, it is aptly likened to the approach of sleep after the toils of a laborious day, giving sweet release from those toils, while they are permitted to rest in the consciousness of having faithfully performed the work which God had assigned them to do.

(3.) The analogy of our text suggests another feature of the Christian's happy death, the expectation of being revived, and of again rising to the joys and pursuits of a new existence. It is with this expectation that the weary and exhausted lie down to their nightly repose. Nor is their expectation vain. Nature's sweet restorer re-animates the wasted spirits, reinvigorates the exhausted strength, and with the light of a new day they are prepared for new duties. How like to this is the feeling, with which the good man after a long and useful life, lies down upon the bed of death, and gives himself up to the repose of the grave! He knows that repose will not always continue. In the ceaseless round of nature, which through successive years he has watched, he has seen decay and death but the precursors of renewed life. Suns and stars have set in darkness, but he has seen them rise again with undiminished light. The face of nature has been made bare

and desolate by the approach of winter, but in turn he has seen the coming of spring, with its covering of flowers; and of autumn with its harvest of fruits. The seed which he has committed to the earth has become disorganized, and sunk to decay; but he has seen the germ of a new plant or a new tree survive, striking downward its roots, and upwards its branches, and thus rising to the beauty and glory of a new existence.

Now the Bible has taught him that he himself is not destined to be an exception to this law of re-animation and of renewed life, which he has seen pervading the universe. In the school of Christ he has learnt that the noblest of God's works—this complex nature of matter and of mind—of body and of spirit, though subject to death, shall yet survive the corruption of the grave, and shall rise to a new and more glorious existence. He has heard the apostle exclaim, in the conclusion of his triumphant argument for the resurrection of the dead, "Behold I show you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." With this assurance, founded upon the united testimony of nature and revelation, the Christian believer can no more doubt, when he lies down in the darkness of the grave, that he is destined to a renewed and more glorious existence, than he can doubt that when he sees the sun going down at night it will again rise on the morrow. Such a doubt he can not harbor, without distrusting the voice of universal nature, and without denying the truth of Him who can not lie. This is his consolation and support in the hour

of death: and thus to him is reserved the blessed termination of a faithful and useful life.

III. But our text suggests a third thought, the connection between a useful life and a peaceful death, as these have now been described.

(1.) We may infer the reality of such a connection, not only from the examples of the Bible, but from the general experience of Christians. I mean not indeed, that either the one or the other affords proof that usefulness in life of course gives exemption from those diseases of the body, or from the effect of those malignant passions among men, which often subject the best and most virtuous to the violence of sudden death. And yet, in whatever form death may come to those who have the consciousness that their lives have been spent in the service of God, it will come divested of its most terrible features. This is attested by the voice of Scripture and experience. There is that in their own bosoms which enables them to survey the grave with calmness. Death may come to them as it came to the aged Simeon, and as it came to many, whose record is on the pages of the Bible—by the gradual decay of old age, and amid the attentions and alleviations of sympathizing friends, and each of them will be able to say, "let now thy servant depart in peace." It may come as it came to thousands of the early Christians, by violence, with the shouts and mockery of infuriated multitudes, and yet, even at the stake, and amid the flames and tortures of martyrdom, will they be able to say, "O death where is thy sting!" The records of virtue and of piety from the beginning of time, are full of illustrations of what I have now said. They are

furnished by the death-bed scenes, in which terminated the lives of patriarchs and prophets, and apostles, nay, of the good of every age and generation of the world—all speaking one and the same language, and all testifying the one and the same important fact, that if men will be useful in life they shall he happy in death.

(2.) But the connection between such a life and death as we have been contemplating, may also be seen from the relations which they sustain to each other, as cause and effect. Under that constitution of things which has been fixed by the Creator, the one is the appropriate preparation for the other, and naturally results in it. Death has thus been made the dividing point between time and eternity: the place of transition between man's season of trial and his state of retribution. It is the teaching of inspiration, that as the tree then falleth, so it shall lie: that he that is unjust shall be unjust still, and he that is filthy shall be filthy still. This then is the hour for painful or joyful retrospection. The remembrances of a useful life, or of days spent in alienation from God, and without profit to man, then throng the chambers of the soul, and crowd themselves upon its quickened attention. The future too is then forced upon its contemplations. Its anticipations are thrown onward to the day of account, and still onward to the ages of retribution. Here then may be seen the connection of which we speak. Those remembrances will be joyful, and these anticipations full of hope, if they have been treasured up through a life of usefulness in the service of God. They will be cheerless and painful, and the fit precursors of a lost eternity, if they have resulted from a misspent and squandered existence, and if to this crisis of our being

we bring the bitter consciousness of having so lived as to accomplish none of the high objects for which life has been given. The death of the Psalmist is described as sweet and peaceful; such was the natural termination of a life spent in the service of his generation, according to the will of God. The anticipations of the apostle in looking forward to the hour of his departure were joyful and triumphant, because he was conscious he had kept the faith, and that there was laid up for him a crown of rejoicing in heaven.

(3.) But I urge one consideration more. The review of a useful life, in the hour of death, will give additional strength to the hope of a blessed immortality. Not indeed, that the remembrance of good works, as a ground of personal merit, can justly give strength to such hope. That hope, in the mind of a true Christian, can rest only on the merits of Jesus Christ. And yet, if it is anything more than a spider's web, if it be truly an anchor to the soul, the evidence of its having been justly adopted and cherished will be found in the fruits of a useful and consistent life. Faith in Christ, both in life and in death, will be recognized as the only ground of justification, and the only basis of Christian hope. And yet every Christian knows, that the faith which justifies also purifies the heart, and affords proof of its strength and genuineness in the works of a holy and obedient life. The conviction of this is never stronger than in the hour of death; for then, if ever, the soul is awake to its condition, and looks anxiously at the ground on which its hopes are resting.

The hope then which the Christian believer carries to his death-bed, will find confirmation in the review of a life, which, like that of the Psalmist, has been spent

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in obedience to the will of God, and in the labors for the good of his generation. In these labors, and in that obedience, he will recognize the fruits of that inward principle and the evidence of its reality, which inspire him with joy, and which brighten his anticipations of an eternal existence. They will justify his belief, that he has not been dreaming in the hopes which he has cherished. They will afford him proof, not to be mistaken, that his religion has been something more than the impulses of an unbalanced mind, or the fictions of a wayward imagination. His rejoicing in the review of his life, will be that of the apostle, when he represents it as the testimony of his conscience, that in simplicity and godly sincerity he had his conversation in the world. The hope which he had cherished in life will hence be his support in death. He will hold to it with augmented strength and confidence, from his remembrance of what is past. It will prove to him in this, the hour of his peril, an anchor to his soul, sure and steadfast.

These topics may at all times be made appropriate themes of meditation. We deem them especially so in view of that event, which has furnished the cause of our assemblage here. God has again visited our community with death; and we are here assembled to pay the last offices of respect towards one whom it becomes us to honor—one, too, in the review of whose history and experience, we may find a most signal illustration of the connection between a useful life and a peaceful death.

Dr. Henry Davis was born at Easthamton, Long Island, September 15, 1770. In early life he enjoyed the spiritual instructions of the Rev. Dr. Buell, an eminent clergyman of that place, under whose ministry

he became an early subject of divine grace, and testified his interest in religion by a public profession of faith in Christ. His elementary education was received at Clinton Academy, in Easthamton, which was the first incorporated institution of the kind in the State, and for a time one of much usefulness and celebrity. He entered Princeton College, while that institution was under the presidency of Dr. Samuel Stanhope Smith; but afterwards, leaving Princeton, he became a member of Yale College, where he passed through the usual course of undergraduate study, with great distinction as a scholar and where he laid the foundation of that discipline of mind and for those high attainments in knowledge, by which he was prepared for stations of distinction and influence. Here he became connected in the ties of intimacy and friendship, with men, some of whom were then members of his own class, and others of contemporaneous classes in college, who like himself, have occupied stations of great prominence in the various departments of collegiate and professional life. It deserves here also to be noticed, as a fact in harmony with his whole subsequent career, that as an undergraduate he proved himself, on all occasions, a most unflinching friend of morality and religion; and that, as a member of an association formed in the college he did much to arrest prevailing tendencies to infidelity and irreligion among his associates. He was graduated with the highest honors of the institution as a member of the class of 1796—a class composed, at its graduation, of thirty-three members.

Immediately after he was graduated he was appointed a tutor in Williams College. After two years of service in that institution he was appointed to the same office in Yale, which he is known to have filled with

great acceptance for five years. During this time he was associated, in the Faculty of that college, with President DWIGHT, the elder, and President DAY, and also with Professors SILLIMAN, KINGSLEY and STEWART —men eminently distinguished among the professional teachers and scholars of our country. On leaving his tutorship he entered upon the study of theology, under the instructions of Dr. CHARLES BACKUS, an eminent clergyman then residing at Somers in Connecticut.

In 1801 Doctor DAVIS was elected to the Professorship of Divinity in Yale College; but his health having been impaired he finally declined it. In 1806 he was invited to the Professorship of the Greek Language in Union College. In 1809 he was called to the Presidency of Middlebury College—an office which he accepted, the duties of which, with signal ability and success, he discharged during a period of seven years.

In 1814 Dr. DAVIS was invited to re-occupy the Professorship of the Greek Language in Union College, which invitation he declined. In January, 1817, he was elected President of Hamilton College as the successor of Dr. BACKUS; and in the February following received the same appointment at Yale, as successor to Dr. DWIGHT,—both of which appointments he then declined. The considerations by which he was influenced in declining them I am not able to assign. The distinguished ability with which Dr. DWIGHT and Dr. BACKUS had discharged the duties of their several stations is well known; and it should not be here unnoticed, as a fact which indicates the highest confidence both in his capacity and in his character, that each Institution, when bereft of its head, sought to repair what the friends of each then deemed an irreparable loss, by the election of Doctor DAVIS as its presiding officer.

In July of the same year, the invitation from Hamilton College was renewed; and as then presented, Doctor DAVIS became convinced, it was his duty to accept it. He accordingly removed to this place, and immediately taking up his connection with Hamilton College, retained his relations to it until the close of the year 1833—a period of sixteen years. His office, as a member of the Board of Trustees, and as the oldest and presiding member of that body, he retained until the year 1847.

During the latter period of his life, since he was connected with our Institution, Doctor DAVIS came to be more specially known in this community. For his efforts and counsels, as well as his guardianship and instructions, during this period, the college has been greatly indebted.

1. It was a period spent in arduous and incessant labor, directed to the advancement and welfare of the college. It was in the infancy of the institution that he became its presiding officer—only four years having elapsed from its organization as a chartered college. But two of the five college edifices had then been erected—the others having been commenced and mostly completed during his connection with the college. The Faculty, as then organized, though composed of men of admirable ability and scholarship, embraced but few instructors. Their labors were not only burdensome, in the business of giving instruction, but were widely diversified. The duties of Doctor DAVIS an an instructor in the college, aside from his care and responsibility in the general oversight of the Institution, aside too from labors voluntarily assumed, in directing to it public attention, and enlisting for its advancement public

sympathy and support, are known to have been peculiarly arduous, and such as were fitted to task to their very utmost his powers of mind and body. During the long period of his connection with the college, he bore this burden, not only with patience, but with most manful and determined energy of purpose to the end.

2. This part of Doctor DAVIS' life was also marked by severe and painful trials. These trials are known to have been numerous, and to have arisen from apparently disconnected and widely diversified causes:—in part, from long continued and wasting disease, and the pressure of heavy domestic afflictions; and, in part, from difficulties growing out of his official and ecclesiastical relations.

Though possessed of a constitution naturally vigorous and capable of great endurance, its strength was early impaired by sickness: and in consequence he was compelled to decline a position highly honorable, which gave promise of great usefulness, in one of the oldest and most distinguished institutions of our country.

To this experience was added that of severe domestic bereavements: first, in the loss of a beloved daughter; afterwards in the death of a son, who bore his own name, who had risen to influence and distinction in professional life, but who in the prime of early manhood, was cut down, while seeking for health in a foreign land. By these bereavements, Doctor DAVIS was most deeply affected. He loved his family, and mourned its bereavements, as none but a parent can love, and as none but a parent can mourn. I have said that Doctor DAVIS was subject to trials, growing out of his relations to the college as its presiding officer, and to its Board of Trust, as one of its leading and prominent members. The

proprieties of this occasion forbid that I should here enter minutely into the origin and progress of these difficulties. It is enough to say, that in consequence of the exhaustion of the funds of the college in the erection of its buildings, a crisis was reached which rendered special means indispensable for its continued advancement and support. It can not be accounted singular, that in deciding upon the adoption of such means, at a time when the college was comparatively new, honest differences of opinion should have arisen. As little can it be wondered, that men, accustomed to the exercise of controlling influence in almost every department of social activity and enterprise, should have been confident, and some times pertinacious, in the views they entertained. It was unfortunate for the college and especially trying to those directly entrusted with its direction, that a controversy thus arose, attended with much acrimony and bitterness of feeling, and resulting in temporary prostration and disaster to the institution. It would ill become me, on this occasion to pass judgment upon the merits of this controversy; nor should I here have adverted to it, had I not known, that in the part which he acted, Doctor Davis was influenced by deep and settled convictions of duty. He believed himself to be contending, not only for the highest welfare of the college, but for the preservation of great principles, vital to the advancement of sound learning and education in our country. No other period in the life of Doctor Davis ever brought out so prominently those peculiarities of character, by which he was so eminently distinguished—unyielding firmness and indomitable perseverance in the pursuit of what he believed to be right and consonant with duty. There is a greatness of character, which shows itself in the successful prosecution

of great and good enterprises, and which is conspicuous while good fortune is in the ascendant. There is another order of greatness which is seen in times of adverse influence, and which finds within itself the elements of perseverance and support, when every step foward seems to be in the face of obloquy and opposition. It was the lot of him of whom I speak to exemplify both these kinds of greatness.

Another topic, relating to this part of Doctor DAVIS' life, deserves a passing notice—especially as it stands connected with circumstances in the history of the times, which are known to have tested his high sense of duty, and his willingness to encounter opposition, in what he believed to be the way of its fulfillment. I refer to his position in regard to religious revivals; or rather, in regard to certain measures resorted to, for the promotion of such revivals, then extensively practiced in this and other parts of our State. In every work of divine grace, marked by genuineness and due regard to Christian order, he had ever been accustomed to take a deep and lively interest. Many such occasions, resulting in a rich harvest of spiritual blessings to our country and the world, are known to have attended his official labors, both in his connection with Middlebury College, and with this institution. Not a few of these revivals were marked by peculiar manifestations of divine presence, and divine power. As such, Doctor DAVIS, like all true Christians, rejoiced in their progress. It was against certain tendencies to perversion in the employment of inexperienced and unauthorized men as evangelists in the churches, and in the substitution of what seemed like contrivance and human machinery in the place of those converting and sanctifying influences which are from above, that he felt himself, in

common with many others distinguished for piety and wisdom in the land, constrained to take a firm and decided stand. It was their conviction, that in these incidental and unnecessary features of those revivals, were to be discerned the elements of what might afterwards ripen into fruits of discord among Christian brethren, of division and weakness in Christian churches and of impaired influence and stability in the Christian ministry. Subsequent results and developments have shown that those anticipations were entertained not without reason. Whatever of acrimony and of unkind feeling marked the religious controversies of those times has long since passed away. Occupying as we now do another point of observation, and in the review of what then took place, we think we can see, that then, as at other times, there were prevailing tendencies to opposite extremes, and that men who were one in interest, and in the bonds of a common faith, sometimes repelled each other, until they had unconsciously become the occupants of extreme and opposite ground. Be this as it may, we can not doubt the deep sincerity of those, who were engaged in the controversies of those times, and whose views of truth and of duty sometimes led them to occupy positions of antagonism towards each other. No man, it is believed, was ever more honest in his convictions of duty, than was Doctor Davis in the ground which he then occupied. It was his fortune to incur much censure from persons who had little appreciation of his real position and motives. We believe that public sentiment, guided by experience, has long since awarded to him, not only the merit of sincerity, but of a sagacity and wisdom in the foresight of ultimate results

(3.) The life of Doctor Davis was one of great usefulness. The ways in which his influence was exerted were numerous and diversified. Thirty-five years of his active life were spent in the business and pursuits of a college instructor. During this time almost as many successive classes must have come under his instruction. He enjoyed a most distinguished reputation, and deservedly ranked among the ablest professional teachers of our country. The young men who, as the alumni of this and other colleges, have gone out from under his instruction, to fill the various departments of professional life, and to act their parts in other spheres of influence, must have been exceedingly numerous. Among them are found the names of not a few, who have won for themselves high places among the useful men and the distinguished scholars of our country. Among them are those who carry science and skill to the ministrations of the sick room, and the alleviations of the dying bed—those, whose instructions are listened to by bands of gathered pupils in university-halls and in schools of professional and scientific learning—those, whose voices are heard at the bar, on the bench, and in the senate house—those, who fill the pulpits of our land—those, who in the islands of the ocean, and on far distant continents, in the dark places of the earth, are holding up the light of the gospel amid the worshipers of idols. Our aged friend has indeed finished his course: but his works, in the impress of his own mind upon the minds of his pupils, still remain and follow. By the voices of others his words are still uttered, and in the far distant places of the earth still speak perpetuated lessons of wisdom and duty.

The position which Doctor Davis occupied, gave him influence in many other spheres of activity and of use-

fulness. By his counsels and his personal influence, he had much to do with the organization and early direction of the Auburn Theological Seminary, and of the Western Education Society—Institutions which have been instrumental in training up and preparing for their work, those who, as pastors and well furnished ministers of the Gospel, are now filling hundreds of pulpits in this and in other States. Not only was he prominent among those who projected these institutions; but as a leading Director in the one, and President of the Board of Trust in the other, he gave to them his time and his efforts, as well as his counsels and the results of his enlarged wisdom and experience.

In those benevolent institutions, too, of our country, which so distinguish the times in which we live,—the Bible and Tract, the Domestic and Foreign Missionary Societies,—Institutions so eminently useful in the diffusion of moral and religious truth, and which seem now to be employed as God's chosen agencies in carrying forward the triumphs of his cause among men, Doctor Davis ever evinced a most lively interest. With the American Board of Commissioners for Foreign Missions he became connected as a corporate member in the second year of its existence. From those first beginnings, when it was almost unknown in the land, and when its influence was a rivulet in some obscure place upon the mountains, he saw it flowing out from its fountain head. He was one in that band of devoted men,—now mostly recorded among the men of a by-gone race,—who watched its early progress, who guided its course—directing it ever in wider and yet wider channels, until at length it became a broad and mighty current, bearing upon its bosom God's richest blessings for this and other generations.

So long has Doctor Davis resided in this community; so well and widely has he become known, not only as a great and good man, but as an ornament in the church and in the republic of letters, that for me to eulogize his character, seems but the holding up of light in the face of the sun. Were I to voice the impressions made upon my own mind, during an acquaintance of long continued and frequent intercourse, I should say, that to him belonged the capacities of a naturally strong and original mind—capacities, cultivated and improved by habits of most diligent and persevering study: that his were attainments of a comprehensive and varied learning: that he possessed not only warm affections, but uncommon energy and decision of character: that he was unbending in his devotion to principle, and persevering in the pursuit of what he believed to be right: that he was most exemplary and courteous in all the relations of social and domestic life: and that with these characteristics, were blended the graces and virtues of a truly consistent and Christian life. To affirm that Doctor Davis had his faults, is but to ascribe to him the frailty of our common nature. We account it no duty to prove that of him which is true of all men, the wisest and best, this side of heaven. Be it rather ours to emulate his virtues, and to follow him, so far as he followed Christ.

Let us remember, in conclusion, that it is only by lives controlled by God's authority, and directed to the good of our fellow-men, that we can be prepared for a peaceful and happy death. In his providence, God may have given us our sphere of influence, in the business of instructing others—in the high office of proclaiming the glad news of salvation through Jesus Christ, or it may be in widely different departments of

activity and effort. It may be a life of long continued service, or it may be a race that shall quickly be run. It may be one talent, or many, which God has entrusted to our improvement. It matters not what diversities like these the providence of God may have created. There is yet a law of our being that life is the precursor of death, and that if we would come to the hour of death peaceful and happy, we must reach it, as did our aged friend, from a life spent in doing good to the generation, with which our lot has been cast. This, we say, is a law of our existence, fixed and changeless as the being of Him who has imposed it. Let no man think he can stifle its voice, or disregard its authority. Let no man imagine he can throw off its high and imperative obligations. Let us carry the remembrance of it with us in every scene of our existence upon earth. Let its high incentives to duty make us faithful and diligent in our Master's service. And then too with us, as with him, whose example is this day before us, the termination of life may be peaceful and happy. Our death may be that of the righteous, and our last end like his.

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